

The Missionary Intelligencer.

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A Trumpet-Call to Young Men.

“**I**F YOUNG men of culture and earnestness in our American universities will break from the bonds of race prejudice, ignore traditional Anglo-Saxon notions of superiority, and face the world of to-day in the spirit of the all-compassing humanism of the heart of Jesus Christ, they will find in the Christian ministry, whether at home or abroad, a vocation great enough to satisfy the loftiest ambitions and to employ the most statesmanlike powers. If their lifework in the ministry be at home, they will learn that all men possessing this broader vision are needed to arouse the church from routine, to lift it above controversy, to revive its apostolic spirit. And if, as may well be desired, for our strongest men, the call of the East shall come to them, they will find, as they answer that call, how much vaster than they dreamed is the scope of the religion of the Son of man; how universal, how flexible, how Oriental, as well as Occidental is the faith which once they held provisionally as the religion of the West. They will read, as it were in a new language of race significance, the Gospel of the Incarnation, the Gospel of the Divine Sacrifice. Bethlehem, Calvary, the garden of the resurrection, the hill of Bethany, long dimmed by the earth-born mists of selfish, partial, sectarian interpretation, will stand forth in new and unimagined glory, in sunny outline, brave and clear.”

—Charles Cuthbert Hall.

Financial Exhibit.

	1914	1915	Gain
Contributions from Churches	422	528	106
Contributions from Sunday-schools	131	162	31
Contributions from C. E. Societies	172	176	4
Contributions from Individuals	503	401	*102
Amounts	\$60,725 68	\$52,847 54	**\$7,878 14

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches	\$11,021 06	\$11,630 37	\$609 31
Sunday-schools	2,350 64	2,412 75	62 11
C. E. Societies	1,580 85	1,483 47	*97 38
Individuals and Million Dollar Cam- paign Fund	22,532 67	15,983 55	*6,549 12
Miscellaneous	2,154 21	1,447 47	*706 74
Annuities	20,509 50	18,622 49	*1,887 01
Bequests	576 75	1,267 44	690 69

*Loss.

Loss in Regular Receipts, \$6,681.12; loss in Annuities, \$1,887.01; gain in bequests, \$690.69. F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

"I have been awed, overwhelmed, inspired, discouraged, encouraged, driven to my knees, in turn by what China has presented. I can get no rest from the thought that unless we at once do much bigger things in China than we have dared to plan, an opportunity is passing which will never come again. May God help us to work quickly!"—R. A. Doan.

Mr. Doan was a member of the Commission of the Foreign Society to the Far East.

Order your Children's Day supplies early—now!

Dr. W. N. Lemmon, of Manila, P. I., reports 22,727 treatments in his hospital last year.

Two friends of the Society have recently offered to support a new missionary to China.

"The MISSIONARY INTELLIGENCER gets better with every issue."—Felix L. Fox, Samaria, S. C.

Make Children's Day for Foreign Missions a Red-Letter Day. Start the coin collectors working.

"I am reading the INTELLIGENCER with more and more interest each month."—Horace Morse, Santa Anna, Cal.

"I think this (MISSIONARY INTELLIGENCER) the greatest missionary magazine published."—W. H. Book, Columbus, Indiana.

President Faunce, of Brown University, says that a church that stays at home soon loses the home in which it stays. A religion that loses its life shall find it.

S. E. Wilkin, pastor at Lawrenceburg, Indiana, has two mission study classes with forty-eight enrolled. He is using "Where the Book Speaks," by A. McLean.

The president of Princeton Theological Seminary states that it has always

been true in the history of Christ's Kingdom that the church which does a great deal for missions must constantly do more or it will soon do less.

In the year 1814 there were 700,000 Christians of all communions and races in India; now there are 3,876,203. In India about one person out of eighty-six is a Christian. Of India it can be said that there remains much land yet to be possessed.

E. A. Bosworth, one of our faithful ministers and warm friend of every department of the Lord's work, has entered into the life that is life indeed. He gave money on the annuity plan and also bequeathed part of his modest estate to the Society.

Hiram College has sent seventy-one representatives to the foreign field; of these, fifty-eight are in active service at the present time. This is a great record. Has any other school among us done better than that? If so, we shall be pleased to proclaim the fact to the world.

The children of Germany are eating one slice of bread instead of two in the afternoon, that their Fatherland may have money for the war. How about a little self-denial for the great work of world-redemption represented on Children's Day? Preaching the gospel to the needy is as worthy of sacrificial support as, national defense.

In the year 1814 the translations of the Bible in India could be counted on the fingers of one hand. Now the Bible has been translated in whole or in part into seventy-six languages and dialects. The whole Bible has been translated into eighteen languages. The British and Foreign Bible Society has distributed nineteen million copies in India alone.

The following from L. F. Watson, Petersburg, Illinois, expresses much interest in the Men and Millions Movement: "The richest blessing that ever came to the Iscah Class was the presence of the Men and Millions team at our February meeting. There was not a

dry eye when these men of God closed their talk to the class."

S. E. Wilkin, of Lawrenceburg, Indiana, reports that one young man was converted through seeing the stereopticon pictures of the Foreign Society. He said to the pastor, "I have long known I ought to decide for Christ, and now I am ready to identify myself with an organization which is doing this great work in heathen lands."

W. R. Hunt, who has been at work for the Soldiers' Pocket Testament League, in England, writes that "God has used us to lead many of the men to Christ. Some of the rarest spiritual experiences I have ever had in my life I had while helping in this work. I worked with the highest state church dignitaries, and when they wanted to locate me, I told them I was from the mission field in China."

The First Baptist Church in Dallas, Texas, gave last year \$93,324 for all purposes. Of this amount, \$15,889 was for local expenses and \$77,435 was for missions. The First Baptist Church in Shreveport, Louisiana, gave \$58,000 for all purposes. Of this amount, \$8,000 was for local expenses and the rest for missions. In one case eighty-three per cent was given for outside purposes, and in the other eighty-seven per cent.

News comes that there have recently been five converts in the Agricultural Department in the University of Nankin. One of them is Chang Chien, Jr., who is nephew and heir of the Minister of Agriculture and Commerce, and who is at the head of the Chinese Cabinet. This young man and his uncle live at Nantungchow, where we have a mission and where his uncle is doing great things socially and industrially for the Chinese people. The influence of the conversion of this young man on our work in Nantungchow can hardly be measured.

The following are words uttered by Theodore Roosevelt after returning from his African trip: "When I came back from Africa, I wished I might have con-

veyed my experience to those people, often well-meaning people, who speak about the inefficiency of foreign missions. I think if they could have realized but the tenth part of the work that had been done they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by men and women who give their lives to preach the gospel of Christ to mankind."

D. O. Cunningham, of Bilaspur, India, writing concerning the war and its influence on the East, makes this striking statement: "Personally I feel that the sin and wrong are not all on one side, nor is the pain and sorrow. The student of history fifty years from now will see the whole situation differently from the way most of us see it now. I do not believe that God is on either side, but when the war is over he will gather up the threads of wounded life and weave something more beautiful than the world has ever known. Man's pathway to new life has somehow ever been by the way of pain and sorrow and desolation."

A preacher entering a new field writes as follows: "I found that the offering (March Offering) has been taken as usual the past two years, but it was lost somewhere in the shuffle. I can appreciate, too, the temptation to divert mission funds to the current expense account when the congregation is 'hard up,' as these people sure have been." Let us repeat and emphasize that the diversion of funds from one cause to another will sure result in the church continuing to be "hard up." Few things will contribute more to its moral and spiritual and financial poverty. The way to get from a state of "hard up" is to live on the principle of the "square deal."

The Society has issued a fine series of Children's Day helps this year. The indications are that the day will be the greatest in our history. Already a great many schools have ordered their supplies and are at work gathering the offerings.

The exercise "In Cherry Blossom Land" is a very attractive and strong service. Any school that carries out the exercise will do a fine piece of missionary service for the church and the community. It is a real demonstration of missionary work in Japan, fascinating and easy to give. This is an up-to-date service. The schools should order their collection pockets and put them to work at once. The schools should go beyond the \$100,000 mark this year.

Edgar DeWitt Jones, of Bloomington, Illinois, writes about the leaders in the Men and Millions Movement. He says: "They are certainly a great company of specialists in spiritual affairs. Their meetings among us will long be felt. They have affected our church profoundly and best of all they have affected me. I think they fired me with a new passion for God and man that I hope will result in a more fruitful leadership in the world field and its claims." He adds: "Unless I greatly mistake it, there will be a number of our young people decide definitely for Christian leadership in the next few weeks or months, and we ought to have half a dozen in Eureka next year."

Miss Sylvia Siegfried, missionary to the Philippine Islands, is teaching this winter in the mountain school at Hazel Green, Kentucky. She was rooming in the dormitory, which was recently entirely destroyed by fire, and was one of the last to get out of the building. She writes that nearly one hundred and fifty unanswered letters, mostly from people who are interested in the work in the Philippine Islands, were burned, and that she is entirely without the addresses of these people. Any one reading this who had written her would do well to write her again as she is very anxious to answer these letters. Miss Siegfried also suffered the loss of practically everything she had of personal possessions, including her books, which she treasured very highly.

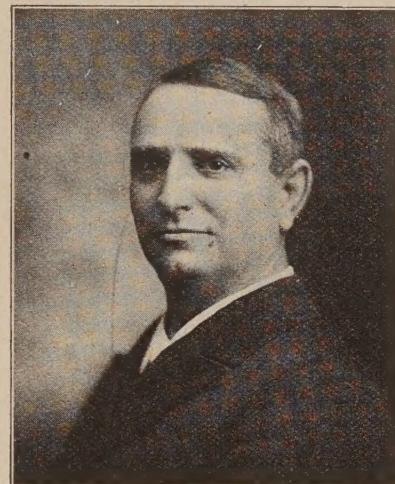
In a recent letter from one of the missionaries in China, he says: "We are feeling the terrible depression of this ap-

palling war in Europe. Imagine preaching the gospel of the Prince of Peace to the Chinese at this time when almost all of the so-called Christian nations are bending every effort and energy and thought to devising all the more effective means of slaughtering each other's people. The horror of it sets like a pall over the thought of Christian people everywhere. I believe it is going to force us as missionaries to a deeper and truer interpretation of the mission and message of the Master. Our mission to China is not to proclaim the triumph of Western civilization, science, and Western culture, for per se they may be as godless as paganism.

When John R. Mott visited China in 1896 the question was raised as to whether he might not gain access to the literati. Missionaries told him that he would never live to see the day when they would be accessible to Christian effort. Mr. Mott spoke of the Chinese as the Gibraltar of the student world. At the present time no class in China or anywhere else is so ready to hear the gospel. In his last visit no hall or theater was large enough to hold the people who were eager to hear. In one city the governor built a pavilion at his own charges. The President of the Republic asked Mr. Mott to visit the great cities and the smaller places and tell them the message; "for," said he, "while Confucius teaches us the truth, you have been giving us a message which tells about the power to follow the truth."

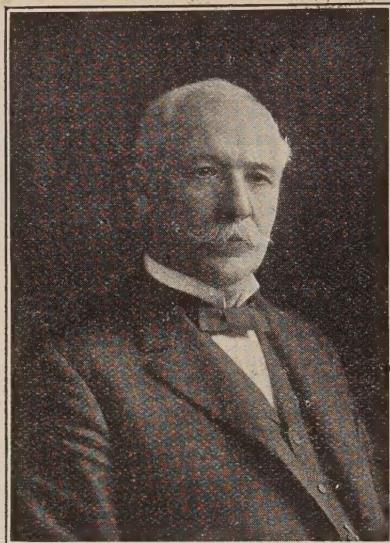
The Foreign Society of the English Baptists is praising God unceasingly for the generous support that has been forthcoming since the war begun. Many friends have sent special donations, and though some have not been able to do as well as usual, the missionary exchequer is in as good condition as last year. This is a remarkable showing. The society is asking the friends of the work to double their sacrifices and gifts. "Let us do something for Christ's sake: wear the old coat a while longer; let the old dress last another season; make the old carpet suffice for another year; dis-

pense with that bit of luxury in favor of the joy of a bigger partnership in Christ's Kingdom; withdraw something from the bank balance; make an inroad on capital for the present emergency; anticipate the generous purpose of the future."



F. M. RAINS.

F. M. Rains has been an officer of the Foreign Society since September, 1893. No man ever served any organization with a more complete devotion. He has done one thing in all these years and he has done it with tremendous energy. By dedicating churches, a work in which he had no peer, he earned enough to pay half his salary, every dollar of which went into the treasury of the Society. On dedication days he had exceptional opportunities for impressing the people with the fact that the church is essentially and necessarily and constitutionally a missionary institution. At the present time he is in the Southland seeking to recruit his health and energy. In the interests of the work he goes from Florida to Cuba; from Cuba to Texas, and from Texas to New Mexico, Arizona, and California. He hopes to attend the Los Angeles Convention, and, if his health is sufficiently restored, to resume work for the Society in the autumn.



M. M. COCHRAN.

M. M. Cochran, a lawyer by profession, and a prosperous business man, is one of the most useful men alive. The great church in Uniontown, Pennsylvania, began in his home. He has been its most generous supporter and its most influential member from the first. He has been one of Bethany's most liberal friends. He built the Percy B. Cochran Hall as a memorial to his son. He has aided in building the heating and lighting plant, the new church, and in endowing the college. Mr. Cochran has been interested in missions of all kinds and in every other good cause. Honor and love, and the good repute that follows faithful service as its fruit be unto him!

The Norwood (Ohio) Church has settled upon a definite missionary policy for the church and all of its departments. A missionary board has been organized and a program of missionary education outlined for the whole year. Some of the items in this program are as follows:

Missionary sermons and addresses, stereopticon lectures, mission study classes, a missionary library, circulation of missionary magazines, missionary prayer and education in the Sunday-school, missionary demonstrations, maps,

a missionary bulletin board, the Every-Member Canvass, a missionary room, and many other features.

One of the first steps in these constructive plans is a series of missionary prayer meetings, using "Epoch Makers of Modern Missions" for reading and guidance in the meetings.

It is a great help for a church to have a definite plan for missionary education running through the whole year.

R. A. Doan, who is a member of the Commission of the Foreign Society, was so impressed with the need in China that, on the urgent request of the missionaries there, he has stayed several months longer in that field. He is now holding evangelistic meetings through an interpreter, and organizing Bible classes in all the mission stations. Missionary C. H. Plopper writes that in his recent meetings in Nantungchow, Brother Doan had one thousand men a day in the Buddhist temple. It was very cold and he had to speak with his overcoat on, but this did not keep the crowds away. At the close of the meeting sixty men were organized into a Bible class to study Christianity. The leading officials and business men of the city were at the meeting, and several of them on the platform. A number of these men spoke to the crowd, telling the people that the words Mr. Doan was saying about Christianity were true. The opportunities in China to-day are wonderful.

Mr. George Sherwood Eddy, speaking before the student body of the University of Nanking, China, November 30 last, among other interesting statements made the following:

"Christianity is universal. There is one science, one truth prevailing. Adherents to Christianity are numerically increasing. The twentieth century has witnessed a change greater than that which was wrought during the preceding eighteen hundred years combined. There is an increase of good government, which China needs the most. One hundred years ago two thirds of the world's population was non-Christian and one third Christian. But now the reverse

is true. Three hundred years ago, seven per cent of the area of the globe was Christian and ninety-three per cent non-Christian. But now ninety-five per cent is Christian and five per cent non-Christian. Forty-seven out of the fifty independent countries are uplifted by Christianity."

APPRECIATION OF OUR CHURCHES IN MISSION LANDS.

During the visit of the Commission of the Foreign Society to the Far East many addresses were made to the native Christians in the different fields; at these times occasion was taken to tell the people how the money for the work was given by the people at home. This always aroused expressions of the deepest gratitude. Nothing stirred the people quite so deeply as the story of how the Sunday-school pupils of America were helping to support the work. When our Christian brethren in China, Japan, and the Philippines knew that the boys and girls of America were giving nearly \$100,000 a year for the work across the sea their gratitude knew no bounds.

A STRONG MISSION STUDY BOOK.

The Society is having printed a new edition of "Epoch Makers of Modern Missions," by A. McLean, which will sell at 50 cents in cloth, 35 cents in paper. We have long wanted to reduce this volume in price so that it could be used for a mission study book. There has been a strong demand for it. This fine volume lends itself readily to use in the study class. It is a series of brief biographies of great missionaries. A pamphlet of questions to aid in the study and teaching has been prepared. Why not organize a spring mission study class and use this book?

CHILDREN'S DAY AND OUR PIONEER MISSIONARY TO JAPAN.

The Foreign Society has had made a fine, large lithograph of Chas. E. Garst for use in connection with Children's Day for Foreign Missions. The picture



E. D. SALKELD,

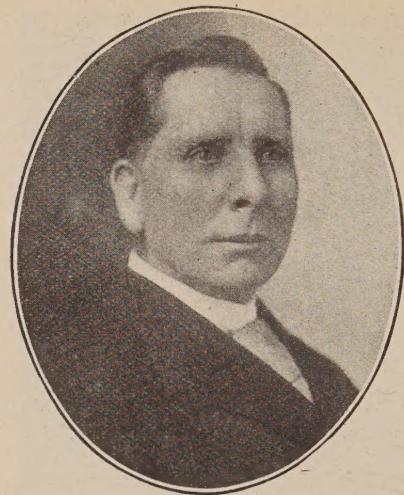
Pastor of the Living-link church at Frankfort, Indiana, that supports Mrs. C. C. Drummond, Harda, India.

is 12x18 inches, an excellent piece of work, and just right for framing and use on the Sunday-school walls. One of these pictures will be presented to each school that observes Children's Day. The exercise for this year is formed around the work of Mr. Garst, and the picture will be used in it. It is planned to have the picture framed and hung on the Sunday-school walls after Children's Day. This makes the fourth lithograph of pioneer missionaries which the Foreign Society has presented to the schools. The first was that of David Livingstone; the second, G. L. Wharton, of India, and last year the picture was that of Dr. Susie Rijnhart, of Tibet. It is the plan of the Foreign Society to present one of these hero pictures to the schools each year.

ADDITIONAL FACTS.

Referring to the short biographical sketch of Miss Emma Lyon in the March INTELLIGENCER, we mention the following additional facts:

Miss Lyon left her home at Lone Pine, Pennsylvania, October 2, 1892, and sailed from San Francisco on the S. S. "Peru," a small boat, October 16.



PRESIDENT E. V. ZOLLARS

Has been an earnest and life-long friend and supporter of the Foreign Christian Missionary Society. The institution over which he presided and his own home were always open to the agents and missionaries of the Society. Students who would attend services conducted under the auspices of the Society were excused from classes for the day. Many of his former students are out in the field preaching Christ and promoting the interests of the Kingdom.

E. S. Stevens and wife, Miss Lavinia Oldham, and Miss Mary Rioch were with her as far as Japan.

Her trunks were lost by a mistake in America when she sailed. They were found and sent on to China, and when they were unloading at the mouth of the Yangtze River at Shanghai, the larger trunk went to the bottom. She said she learned early on the mission field not to trust too much in human strength.

She reached Nankin, November 30. She began at once the study of the language, and her first work was that of an evangelist among the women, until 1896, when she began in the Girls' School.

Her parents influenced her chiefly to become a missionary, and for this she is very grateful. The sermons of A. McLean, president of Bethany College,

also made a profound impression upon her.

THE CORONATION OF THE FIRST CHRISTIAN KING OF UGANDA.

According to the Church Missionary Society Gazette, the investiture of Daudi Chwa, the first Christian king of Uganda, was a unique event in the history of that country. The investiture took place on Budo Hill, a place which for centuries has been regarded as sacred for that purpose. At the request of the leading chiefs, the Bishop of Uganda had the leading part in the ceremony, which closely resembled the coronation of an English sovereign. It included the administration of the Lord's Supper and the presentation of a Bible. In his charge Bishop Willis reminded the king of the solemn oaths he had taken and of his responsibilities as a Christian prince.

The coronation of King Daudi was in marked contrast to that of his predecessors. The one began in the house of God and was characterized by a solemn and inspiring ceremonial; the other with every heathen rite and stained with bloodshed and horrors indescribable. Here is an account of what took place in the old pagan days:

"Two men were brought blindfolded. The king shot one slightly with an arrow, and he was thereupon sent to Bunyoro as a scapegoat, with the remains of the sacred fire from the royal hut; the second man was liberated. The latter was called "Kawonawo;" he was chosen from the bodyguard of the late king, and was entrusted with the care of the king's inner court and the guarding of his wives. A chief was first caught to be made Kawonawo, but he excused himself and presented his assistant, who was put into the stocks until the time when the mourning ended, and was then brought before the king, as mentioned above. From the king's presence Kawonawo was conducted, together with a number of captives, to the sacrificial place, Seguku. There he was blindfolded, while seven men were clubbed

to death; but he was allowed to see the eighth and last man killed. . . . These deaths were said to add to the king's vigor, and to make Kawonawo strong and faithful."

But this represents only a small part

of the holocaust of human life, the slaughter of all the rival princes, the capture and violent deaths of hundreds of innocent wayfarers, who were slain that the king's life and vigor might be prolonged!

Ideal Summer Outings.

The Missionary Education Movement announces dates for the Interdenominational Conferences of 1915 as follows:

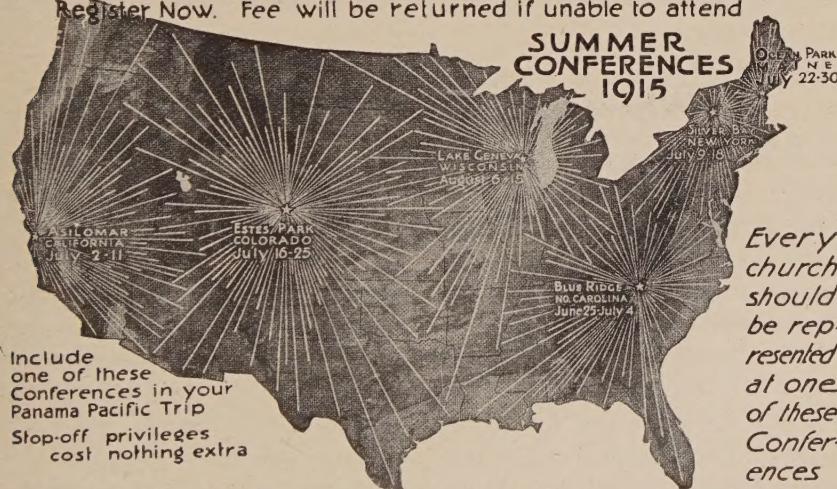
Blue Ridge, N. C. June 25 to July 4
 Silver Bay, N. Y. July 9 to July 18
 Ocean Park, Me. July 22 to July 30
 Asilomar, Cal. July 2 to July 11
 Estes Park, Colo. July 16 to July 25
 Lake Geneva, Wis. August 6 to August 15

Location and dates of Conferences in Canada supplied upon request.

THE PROGRAMS are arranged with a view to preparing workers for participation in the United Program of Missionary Education, in which almost all the Home and Foreign Missionary Boards of the United States have joined. Among the features of each Conference are: Normal mission study groups; classes for teachers of the various ages and grades in the Sunday-school and

Register Now. Fee will be returned if unable to attend

SUMMER CONFERENCES 1915



It would be difficult to find six more delightful vacation summer resorts than those selected for these Conferences.

THE PURPOSE is to bring together wide-awake workers and to prepare them for more effective service in the churches. The physical invigoration and spiritual uplift of ten quiet days of prayer and conference in a beautiful restful environment have brought to many new strength and purpose for the tasks of the fall and winter.

other church organizations; open parliaments; platform addresses; vesper services, and denominational group meetings. Some of our own leading men will be in attendance and the speakers will include our own missionaries. Every Church, Endeavor Society, and Sunday-school should send one of their strongest workers as a delegate.

Write for full information in regard to the Conference nearest you.

EDITORIAL.

The March Offering Begun.

Only eleven days have transpired since the first Sunday in March as the INTELLIGENCER goes to press. The offering has just begun. So far the receipts are about equal to those for the same time last year. The churches will need to put forth strong, worthy efforts this year. The expense of the work on the field is larger than ever before because of the necessary expansion of the work. In this time of world crisis the burdens are all the heavier on the Society. If we meet the situation loyally at all, the offerings will need to be much larger than last year. There seems to be no real reason why they should not be larger. The English Baptist Society, which has headquarters in London, reports that their receipts are larger than last year in spite of England's terrible war expense. Surely the Christian people of America, blessed as we are, should forge ahead in our offerings to the work of our Lord. Let each church feel its real obligation in this hour of need and rally as never before. The Society has been borrowing heavily at the bank to meet the payments for the mission fields. The offerings are needed early to meet the grave needs of the work.

Where the Real Problem Lies.

There are many people to-day who are trying to discover where the real problem of missions lies. There are those who say that in India it is the caste system, that it is the indifference of the people in China, that it is the independence of the Japanese, that it is the question of self-government in the Philippines, that it is the question of paganism in Africa. The real problem of missions to-day does not lie in China, Africa, India, or the Philippines. The greatest problem is not in any of these fields; the real problem is in Missouri, Kansas, and Illinois. In fact, the question of world-wide evangelization is now up to the churches of America. If they shall sleep on for the next twenty-five years, the work will be handicapped for the next one hundred years. On the other hand, if the churches see the vision and the present world opportunities, we will be

able to make the most wonderful advancement in the next fifteen years that we have ever made in the history of missions. Let the preacher to-day who is leading a church understand that the greatest task he can perform is the task at his own door, that of arousing his own people from their lethargy and indifference and selfishness to real liberality in advancing the Kingdom of God. A sermon could well be preached upon this subject. Let the preacher point out clearly to his congregation that the solution of the problem lies here at home, and may there be thousands of our churches that will come to realize that they have never really done their duty before, and may this year be the year in which the churches find themselves, and come into possession of the real missionary spirit and seriously attempt to do their share in world-wide evangelization!

Thorough Preparation for the Offering.

The work of Missions stands in the front rank of all the tasks the church has to fulfill. The work of Missions is the most influential and enduring work that is being done in this day of great enterprises. It would seem therefore to be self-evident that the preparation for the offering, which is the main dependence for the maintenance and enlargement of the work, should be as thorough as possible. If a minister is content with an announcement or two from the pulpit and an occasional reference to it in the church paper, he is simply courting failure. Such preparation, if preparation it may be called, fails absolutely as an incentive to prayer, to service, and to sacrifice.

John G. Slayter prepares for a missionary offering as carefully and as scientifically as a general prepares for a battle. No wonder that the people to

whom he ministers give good measure, pressed down, shaken together, and running over. With him faithful work and prevailing prayer go hand in hand. The people in the pews are informed and aroused to do their duty. The enthusiasm of the man in the pulpit is contagious.

Sometimes more thorough preparation is made for an oyster supper or a pink tea or an organ recital or a cantata than for an offering for world-wide missions. In that case the emphasis is misplaced, and the offering is unworthy of the church and unworthy of Jesus Christ.

John Eliot's great saying has an application to the preparation for the missionary offering. "Prayer and pains, with faith in the Lord Jesus Christ, will accomplish anything." "Pains" are as necessary as "prayer" and "faith." "Thorough" is the magic word.

For Country's Sake and Christ's Sake.

The European nations at war are urging on the people the need for strict economy in food. One authority says that health may be maintained on very slight nourishment, and that occasional fast days are good for every one. He considers that those who live at home in peace, almost without exception, eat too much. "Every spoonful," says the writer, "which I eat beyond my actual needs represents a small theft from the national fund of nourishment—a petty larceny from the supplies gathered in the storeroom of the State for the hour of public danger and manifest necessity." In pointing out that daily meals in modern life have become a banquet, he adds that it will be difficult to transform the taking of nourishment from an amusement and pleasure into a simple fulfillment of nature's needs. He urges the rich to set a good example and to eat as little as possible.

Even the children are asked to give up a substantial share of their daily bread in order that the food supplies of the country be sufficient for the men and

women who have to work at home and for the soldiers who have to fight abroad. The children are told that the bread supply is now rapidly diminishing, and that unless they help by abstaining the country will be starved out before the next harvest is reaped. The plan proposed is this: Most children eat what is called vesper bread, or a supper consisting of a double slice of bread, or eat an afternoon sandwich. Supposing they would eat only single slices in the afternoon, this would be of an enormous assistance and the saving of an incredible store of grain before the new harvest is threshed. The children are asked to tell their mothers to give them only a single slice, and be strong in their young hearts and help the country.

The belligerent nations are going without diamonds and other luxuries; now they are asked to economize in the matter of food to the utmost. People do that gladly for king and country. After the war between France and Germany the French dressed in cheap and coarse clothing. They felt that that was

no disgrace. They were making an unusual sacrifice that the indemnity might be paid and France might be free.

The same degree of sacrifice on the part of Christian people for the spread of the gospel and the honor of Christ

would profoundly impress the world, and would supply all the funds needed for the most effective prosecution of the missionary enterprise. What the nations at war are doing, the disciples of Christ can do out of love for their living Lord.

Why the Receipts Should Be Larger This Year Than Ever Before.

The force on the field is larger than in any previous year. There are more pupils in the schools; more patients in the hospitals and dispensaries, and more native evangelists and pastors and teachers and colporteurs and Bible-women to be maintained than ever before. Retrenchment means a serious if not a permanent injury to the work; it means that the name of Christ will be dishonored among the non-Christian populations among whom we are at work.

At home a railroad or a factory can dismiss employees on account of the European war. The Society cannot do that. The missionaries have gone out for life and cannot be discharged because times are not as good and money as plentiful as in former years. Even if they were discharged they would have to be brought home, and that would cost as much as to maintain them on the field for a whole year. We cannot close the schools and chapels and hospitals and orphanages and presses. We are in honor bound to pay the men and women who are at work and who look to us for their support.

If the churches at home were impoverished, the situation would be different. But such is not the fact in the case. Taking our people as a whole, their ability to give has not been impaired. If some are not able to give as much as in other years, others are able to give more. The Society is asking for an average of only forty cents. No one who knows our people will affirm that they are not well able to give that much, and give for all other causes in like generous proportion.

If the followers of Christ will give forty cents on an average, the Society will be able to wipe out the deficit and meet all its obligations, and send out a dozen new missionaries. A time like this calls for sacrificial and vicarious giving. Many will give nothing; that means that others must give more. But we should give an average of forty cents at least this year.

The work must go on; it cannot be arrested. The honor of Christ demands that the friends give more this year than they gave in any previous year.

Giving and Living.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.

To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.

To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain of command,

The brain to the heart its lightning motion;
And over and over we wield our breath
Till the mirror is dry and images death.

To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortunes gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.

To deny
Is to die.

CONTRIBUTED ARTICLES.

Good Tidings of Great Joy from Nankin.

MISS MARY KELLY.

WONDERFUL WOMEN'S MEETINGS IN NANKIN.

I want to tell you about our evangelistic campaign. Last summer all the missionaries of the city decided to invite

Mr. G. Sherwood Eddy, of the Young Men's Christian Association, and his wife to come here and hold an evangelistic meeting to enlist people in Bible study, such as he was holding in other cities in China. He could give us three days the begin-

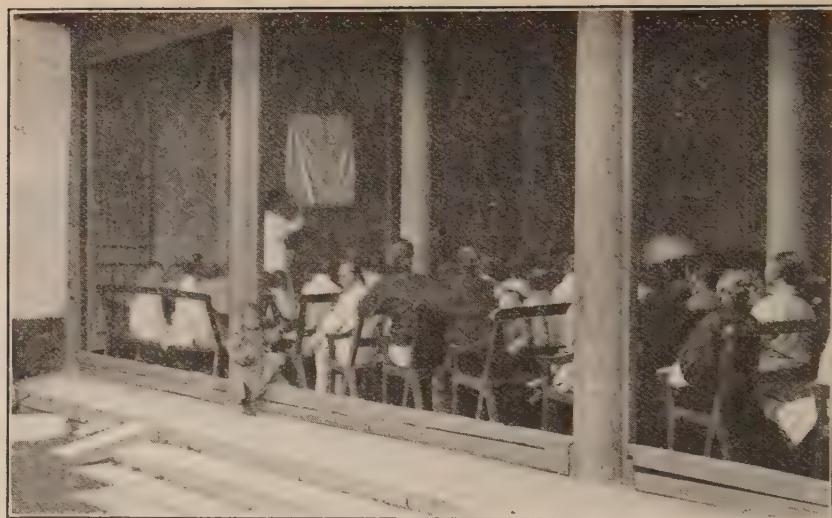
ning of December. From September 1 we began our preparations. I will describe the woman's side of the organization, for I know that more in detail, as the Woman's Committee made me their chairman. We at once began the training of a normal class of sixty girls and women well versed in the Scriptures to teach the Bible classes to be formed afterwards. These were divided up into three groups and met twice a week. I met with two of these groups. We had eighty girls and women trained as ushers and personal workers. They were divided into eight groups, with a captain over each group. A specialist trained the captains, and then each captain trained her group. These groups also met once a week. Then we had an investigating, or perhaps you would call it a cultivating, committee of twenty-five members. These learned the number of girls' government schools in the city, and invited the principals and teachers to receptions and invited them to the meetings. Then the committee on arrangements and publicity had much work also.

We enlisted the cooperation of the officials, and they gave us the use of a theater that seats 2,143 people. It was

near the Exposition grounds, five miles from the city proper, so they gave five hundred free tickets on the railroad each day to the women, besides letting all the schools go free. There were over four thousand men attended the men's meetings each day—that is, the theater was filled and two thousand men waited outside till the meeting was over, and then it was immediately filled again.

Over three thousand women attended the meeting one day. These were all intelligent audiences, as they were personally invited and admitted by ticket. The civil governor and the military governor presided at the men's meetings, and the military governor's wife at the women's. Mr. Eddy had already held similar meetings in fourteen cities in China, and in many cities as many as a thousand, sometimes almost two thousand, had signed cards agreeing to study the Bible. Of course, the newspapers discussed it and a lot of opposition was raised, as there always is when good is being done. So when Mr. Eddy got here, the officials, including the Commissioner of Education, were going to withdraw all support and not allow any of the students to attend the meetings if cards were presented for signing promising to study the Bible. The result was that Mr. Eddy complied with their wishes, but gave the message just as straight, and the people have been coming to our churches since and asking for Bible study. Over five hundred have signed cards since, and the interest is tremendous. We are all trying to take advantage of it and gather in the results. A class of principals of the girls' government schools has been formed, and their class is held in our home every Saturday. The class now numbers twelve. One principal has asked that her entire school be taught the Bible. This task has been assigned to our girls'





Women's meeting at South Gate Mission, Nankin, China, being conducted by Miss Mary Kelley. She is leading the women in song from the chart. These meetings are held three times a week, and nearly one hundred women attend the services.

school at the Drum Tower. The teachers and helpers in an orphanage of over six hundred children have asked that classes be provided for them, the teachers. So the work is really growing, and I believe more substantially than if we had used the method we had first planned. God's ways are always higher than our ways.

We had ten baptisms here three weeks ago, and two weeks ago eleven of the university boys were baptized at the Drum Tower. And now Miss Dale tells me thirty-four of the girls from the girls' boarding school are asking for baptism. These all are people, however, who have been instructed for a long time, so they are not admitted to the church in ignorance.

Of course, our women's school had to go on at the same time that all this preparation was being made. I taught my classes in the forenoon. Our school building is being built also. It is about

completed. It provides for about sixteen beds upstairs, and the downstairs for schoolrooms. I am very grateful for this building.

We had a social service meeting here day before yesterday for our women. A Chinese Christian doctor lectured on smallpox and the importance of vaccination. A hundred and sixty women attended and stayed to refreshments afterwards. The Social Service Society furnishes the vaccine and the doctors do the vaccinating free.

The Christmas festivities are over. Our program was repeated the day after Christmas, and even then we could not admit half the people who wanted to come. We need a large church *very* sadly. As I see the growth of our people from year to year in Scripture knowledge, spiritual growth and efficiency, I praise God that he has given me this work here at the South Gate.

Our Second Every-Member Canvass.

FRANKLIN CIRCLE CHRISTIAN CHURCH, CLEVELAND, OHIO.

WM. F. ROTHENBERGER.

It was in the fall of 1913 that the Franklin Circle Church undertook the first Every-Member Canvass. Two

years before it had adopted the duplex envelope system. The first canvass was made by about forty men after two

weeks of preparation. About all that can be said of this effort is that it increased the current expense budget by ten per cent, added a few new contributors to the missionary budget, and drove the missionary secretary to the purchasing of a new account book. However, the results demonstrated to the leaders the merit of the plan and committed them to its continuance.

CONDITIONS UNFAVORABLE.

At the opening of the fall of 1914, Ohio Disciples were investing their ener-



gies in the wet and dry campaign. By the time we had regained our breath, financial and otherwise, from this battle, the winter was fully upon us and had brought with it a depressed financial condition. Sixty-one thousand men were reported to be out of employment in our city alone, with no sign of relief. Not a few of our own membership were out of work, and our relief fund had not been so heavily drawn upon for many years. The cry of the "inopportunist" was not far fetched, but the canvass was already two months past due, and a growing school with an inadequate equipment rendered the time psychological in the face of seeming inopportunity. Accordingly, the date for the canvass was set and three budgets fixed, viz.: \$3,500 for missions, \$7,560 for current expenses in the church proper, and \$30,850 for

modern Bible School and Community House and Organ Repair Fund.

PERIOD OF PREPARATION.

The experience of the previous year had taught us that preparation must play a far more important part than we had first assigned to it. Accordingly, the pastor and chairmen of the three committees were in frequent conference until the method of procedure had been fully worked out. The canvassers were carefully selected and invited to a supper conference on prayer-meeting night. Here the exact condition of the finances, including the results of the previous canvass, the number of persons giving regularly, irregularly, and not at all to each of the budgets was displayed on large placards, and the definite task outlined, keeping always in the fore the fact that the scheme was Scriptural as well as business-like. The economic side of systematic giving to missions was easily demonstrated by placarding the fact that the old plan of annual giving to each of the interests had cost the National Benevolent Association last year \$588, the American Society \$1,141, and the Foreign Society \$1,900 in interest on money borrowed to tide the workers over until such a time as the churches had a mind to send their offerings. The meeting was then merged with the regular mid-week service, each chairman making a clear statement of his claims.

This was followed by another supper conference a week later, at which time a demonstration of "how to do it" was given by the three committee chairmen. This dramatic part of the program, for such it becomes inevitably, proved to be most effective in arousing enthusiasm among the men, and in bringing out all the points which canvassers are sure to meet, at the same time affording a most delightful hour of entertainment in the King's business. This meeting was also merged with the prayer service.

CARE AND ACCURACY.

The office work was done with the utmost of accuracy. The larger part of two weeks was given over to the shaping of details, occupying the attention of the

three committee chairmen, the financial and missionary secretaries, the pastor and his assistant, with a number of volunteer workers. A circular letter introducing the plans in detail was mailed to each member early in the last week of preparation, including a leaflet with the three budgets and a brief survey from each chairman. A personal letter was mailed to each canvasser two weeks in succession portraying the bigness of the task and suggesting pointers by way of education. Three sets of cards were prepared. The first contained the yearly budget on one side, the name of the member to be canvassed, with the exact amount given to current expenses and missions the previous year and the method or lack of method by which the giving was done, on the other. The second set stated the Scriptural policy, and afforded space for name, address, and amount to be pledged to missions and current expenses. The third was in the form of blanks for pledges to the building fund. The membership was carefully divided into thirty districts, and the canvassers were selected with reference to their fitness for particular fields.

In some instances a single family was changed to another district. Thirty envelopes were then prepared, the contents consisting of the three sets of cards, one of each for each member in the district. A duplicate of districts and assignments was made for checking purposes in the office. On Saturday of the last week the Messenger (local church paper) was mailed to each family with a restatement of the plan, asking each member to attend the morning service on the day of the canvass, to stay at home between the hours of two and four in the afternoon to receive the canvassers with hospitality, to keep in touch with the results and with the further development of the plans.

The presence of outside speakers at the conferences proved most profitable, in that it made the men conscious of the fact that other churches had succeeded in the task, and that the scheme was almost universally being followed. J. H. Goldner, J. E. Pounds, and R. H. Miller

each brought messages of great helpfulness. At every conference men, both young and old, were converted to the system and testified openly that henceforth they meant to become systematic contributors to missions. As a single example, one of our loyal deacons, who had been a liberal contributor to missions for forty years, but who had not become a part of the plan the previous year, pledged just twice as much for missions as for current expenses and on the new basis. The preparation of the canvassers is fully fifty per cent of the task.

THE DAY AT HAND.

The day of the canvass was designated as "Covenant Day." The audience was in a spiritual mood on the morning, and fully forty-eight per cent were men. The seventy canvassers arose at the close of the service and, after a prayer of consecration by the pastor, they repaired directly to the Y. M. C. A., a block away, where they were guests of the church at dinner. Another demonstration, gathering up of the ends, assignment of districts, a season of prayer, the personal pledging of every canvasser, and, with the single exception of one man who was detained by illness, the seventy men chosen for the task were off for a four-hour automobile tour on the "business of the King."

Reports were received at the office by Miss Jenkinson, the pastor's assistant, between the hours of six and eight, and the place assumed the enthusiastic air of an election center as the teams brought in their returns.

THE RESULTS AND BY-PRODUCTS.

The following Wednesday evening was given over to an experience meeting of a most interesting type. One family, being compelled to be away, tacked their pledge on the door for the canvassers. Others talked with the utmost of frankness about their problems and were treated with the most beautiful pastoral sympathy. The office was thereby supplied with valuable information. The meeting continued for two hours and not a single team left until the final summing up had been made. The current expense pledges were increased eight

per cent over last year, the missionary budget was overreached, and the Building Fund, including the lot which had previously been given by one of the generous elders, was found to have reached the two-thirds mark, the amount suggested by the church as a condition upon which construction would begin—in all, \$29,000 plus.

In point of pledges, the number given to current expenses was increased 52%, and the number giving to missions 174% above last year.

The men were better for the deed. Some insisted that such a day be established quarterly for social and spiritual purposes, and the Board unanimously adopted the plan of abandoning the old custom of sending out quarterly statements and substituted the plan whereby each team will be made personally responsible for the delinquent pledges. It was, without question, one of the most happy and profitable experiences of my ministry.

Cleveland, Ohio.

Accumulation of Money.

A. A. HYDE.

[This gentleman is a consecrated layman who gave \$1,000 for *The Oregon*, our mission boat on the Congo. His home is in Wichita, Kansas. He is a generous man.]

The world has never known a time when wealth was being produced as it is to-day. Neither has any previous day dawned when the call of humanity for the gospel of Christ was so insistent the world over.

Bearing these two facts in mind, it is of grave import that all men consider what Christ meant when he said: "Lay not up for yourselves treasures upon earth, where moth and rust doth consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also." Did Jesus mean this literally?

SOLOMON'S EXPERIENCE.

The world seems to say that the accumulation of wealth is a good thing. But does it bring peace, satisfaction, health, long life, happiness, when sought as an end? One man in the Old Testament secured money in great abundance. He mortgaged the future of a kingdom to do it. It is interesting, therefore, to see as Solomon saw. "Money," he said, "answereth all things"—but listen to him further: "He that loveth silver shall not be satisfied with silver; nor he that loveth

abundance, with increase." "When goods increase, what advantage is there to the owner thereof, save the beholding of them with his eyes?" "The fullness of the rich will not suffer him to sleep." "There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt." Then he writes, after reciting the objects he had sought in life, which should be good for men—knowledge, mirth, folly, music, pleasure, wine, horticulture, art, architecture, and wealth of all kinds—"Whatever his eyes desired" "He kept not from them." "All is vanity and a striving after wind."

OUR OWN EXPERIENCE.

But what does our own experience answer as to peace, satisfaction, health, and longevity accompanying wealth? Of all the men you know who have accumulated wealth and who in any sense think of it as an end, how many of them are as loving and lovable as they once were? How many of them are as good, loyal citizens, church members, friends? How many of them are as honest? How many of them are as happy? While on the other hand, is it not true that every man of large means of your acquaintance who really knows the joy of life, knows this joy not because he has money, but because in reality he knows the true joy of service? The beauty of his life springs not from his wealth, but from his service. How true it is, for the man whose

goal in life is money, "That the abundance of the rich will not suffer him to sleep." If true, health surely will be impaired, temper affected, and life shortened. The care of accumulated investments, stocks, bonds, deposits, etc., necessarily cause anxiety, loss of sleep, disease. The extra business cares connected therewith, in addition to our regular, vocations, which probably take the full "Six days shalt thou labor," lead us to rob God of the Lord's day, the church of our presence, society and philanthropic causes of our assistance, the family of its Priest and King.

A MAMMON WORSHIPER.

Sunday finds us too tired to attend to its formerly pleasant and always necessary duties. Mammon becomes our god, and idolatry is set up in our hearts—"Covetousness which is idolatry," says Paul. Family prayers, grace at the table, paternal Bible instructions, and even private devotions have gone out of existence in thousands of homes of church members, and more or less in homes of the ministry. Accumulated wealth has been the downfall of individuals and of nations since history began. It is the means that Satan uses many times in the final effort which draws us away from God. It partially constituted the supreme temptation he presented to our Savior. Is it any wonder Satan is declared to be "the god of this world?" Hark to God in Isaiah: "For the iniquity of his covetousness was I wroth and smote him; I hid my face from him and was wroth; and he went on backsliding in the way of his heart." Doesn't that tell the story of many a mammon worshiper?

With the father serving gold so earnestly, and adding to his accumulations year after year, is it any wonder the children are running to extravagance, pleasure, degradation, debauchery, and untimely death?

Church membership and Christian profession of parents amount to nothing, or worse than nothing, in the eyes of our children when we, as parents, spend six and one half or seven days in the week seeking money with all of our God-given

powers and adding thousands each year to our possessions. Son and daughter hear the calls coming to us daily from humanity and from God, which we either reject or meet grudgingly, in a most meager way, and religion becomes a farce to them, as it practically is to us.

INFLUENCE UPON CHILDREN.

Money laid up for our children tends to rob them of some of the best things of life. A low value is placed on what costs nothing, and yet money represents somebody's labor and life. The born-rich, therefore, seldom value the worth of labor or humanity, and they are greatly tempted to live a selfish life of ease and luxury, unsatisfying to themselves and of no use to the world or to God. The great majority go down under this temptation. Every parent desires his son to be a success, yet we almost universally admit that the rich boy is badly handicapped in his life's work and not unusually turns out to be a failure.

PERSONAL EXPERIENCE.

The writer has made many so-called "good investments" of a material kind where large and legitimate profits were secured, but one of the best things that ever happened to him was when an almost universal calamity swept away all the accumulations of years and left only a great burden of debt upon him. The debts have been paid, thanks to God, and now as income increases we have learned the far greater pleasure of laying up treasures in heaven rather than upon earth. No annoying directors' meetings have to be attended. No strife or quarreling occurs. No errors have to be watched for. No auditing of books takes place, but joyful and thankful letters of gratitude come in abundance, making life worth living. Beyond this is a happy feeling that the "mammon of unrighteousness," Satan's greatest tool, is being used to overthrow his reign and help establish the Kingdom of God on the earth. The greatest and most joyful reward of personal, spiritual service. "They that turn many to righteousness shall shine as the stars, for ever and

ever." To the man who has spent his best years in worldly business and formed habits of thought and action tending to social coldness, this blessedness may never come, but next to that there is a great satisfaction in feeling that the results of our life's energies are going to the support of men who are doing the supreme thing in turning men to God. We at least can have substitutes in the field. Let us illustrate. The treasurer of one of our Western schools, a college which is turning many young men into

the ministry, recently received a letter from a lady saying that she had heard that \$50 a year would help to support such a man to get through his college course. She added that her income was only \$5 per week, but that she would gladly set aside \$1 per week for this purpose if the treasurer knew of a worthy man to receive the aid. A modern lesson to us men of means like that which the Master taught in his temple when calling attention to the poor widow and her two mites.

Modern Medical Miracles.

A. G. SAUNDERS.

A MORNING IN THE LAOAG HOSPITAL.

Several months ago Dr. Pickett was granted \$3,000 by the Philippine Legislature. This was for use in behalf of the poor. For some time the doctor has been anxious to do something to free this district of "yaws" or "bubas." This disease is very common. It is closely related to some of the foulest diseases on earth. Horrible sores and masses of corruption appear all over the body. Hitherto the people have resisted treatment. They have believed that if they were cured they would get leprosy. Some have avoided the doctor for fear they had leprosy and would be sent off to the Culion leper station.

Ehrlich's wonderful "Salvarsan," or "606," quickly cleans up the trouble. Doctor had it announced through our evangelists and various government officials that treatment was free for all who would accept it. But for months the people balked. However, "seeing's believing." The results were rapid and could not be mistaken. Slowly the folk began to come, until recently they have simply flocked here from far and near. More than two hundred (two hundred and thirty-four in all), young and old, have now been treated. Only one case was lost—a baby. Only two have returned with signs of the disease, and these may have suffered re-infection, for it is very infectious. This is a splendid record. No wonder that these poor peo-

ple, in spite of their superstitions, have been thoroughly convinced and have come clamoring for the medicine.

Clamoring is indeed the situation. Of late no salvarsan has been obtainable on account of the terrible turmoil in Europe, for the German, Ehrlich, patented his discovery to protect mankind against quackery. He himself alone prepares the medicine. For this reason the people have had to be sent home. Some came again and again, seeming to doubt our statements, and begging for mercy. They beg for mercy in every connection, but there was a new intensity in their plea now.

During the present week the doctor got a small supply of the medicine. The word got out at once. Each day since has brought a crowd, most of them doomed to disappointment. This morning there were more than ever. After the service in the dispensary, and after other sick folk had received attention, the doctor left the dispensary in charge of the busy assistants and waded into the "606 cases." He and the nurses worked all morning as hard as they could. And when at last they stopped and went to late dinners, they left more than twice as many without treatment as they had cared for. As I looked upon those blotched-up specimens of suffering humanity and heard them pleading for mercy and healing, I felt it was the most pitiful sight I ever saw. To-morrow the supply of medicine will be gone. Only a few can be cared for. We have no

idea when more of the remedy can be secured.

This is practical, Christlike Christianity. It made me think of Siloam's Pool and of the thronging crowds about the Master. We believe these poor people are being led nearer to him. We give them Scripture portions, and add a word or two concerning the Savior. Many of them make plain their joy and gratitude. They stop me on the street and with gladness on their faces show me their fast-healing sores and their little

children becoming free from the disease. We feel it is a modern miracle. The doctor often speaks of it in that way. Teachers and officials who come to see the work express their wonderment. We rejoice that the doctor has been able to render this priceless service. Of course, without the government grant it would not have been possible. If the Assembly can be led to repeat the grant next year, the doctor believes he can clear the entire province of this grievous affliction.

The Luchowfu Church Dedication.

MRS. FRANK C. BUCK.

Our new church, which was a gift from Miss Myrtle E. Warren, of Nebraska, has been dedicated. It is centrally located on one of the principal



MISS MYRTLE E. WARREN.

streets of the city and is one of the best buildings in town. It seats about eight hundred. It is a good workshop and one of which we all feel proud.

Including the women's meeting, four services were held on dedication day. The communion service, at seven in the morning, was attended by about ninety. At ten there was the regular dedicatory service; at two, the women's meeting, and at seven in the evening another men's meeting. I wish I could describe

in detail the services of the day. Four soldiers of the highest rank guarded the gates. It was raining, however, so that the mob was not as bad as we had anticipated. I think I never was so impressed with the behavior of an audience. Fully seven hundred students, teachers, and



Our new church at Luchowfu, China. The picture was taken from a roof across the street, and the entire building cannot be seen. This is the best church building we have in China. Luchowfu has 75,000 people, and our people are responsible for over one million people in this district. Mrs. Lena F. Warren and her daughter, Miss Myrtle Warren, of Beatrice, Nebraska, built this building. It is a fine investment for China's uplift.

officials sat for half an hour before the service began and were so quiet one could hear a pin drop.

It looked so odd to see those officials dressed in their gaudy silks. A great many of them wore American hats and kept them on during the service as if they were anxious to show them. It is needless to say that a stiff hat with a long silk garment looks rather incongruous. The head official of the city sat on the platform with the other speakers and gave a very pleasing talk. He seems to be quite friendly to Christianity. The other speakers were Mr. Williams, of

Nankin University, and Mr. Darroch, of Shanghai.

For three weeks following the dedication, special meetings were held every day. Mr. Darroch preached and lectured during the first week. Our veteran evangelist, Shi Kwei Baiao, had charge of the last two weeks. As a result, over two hundred men signed cards expressing a desire to know more about Christianity, and now about eighty are enrolled in weekly Bible classes. Mr. Brown has charge of the business men, Mr. Shi of the teachers, and Mr. Wang of the students.

The Every-Member Canvass and the Golden Rule.

BERT WILSON.

The Golden Rule as applied to the Every-Member-Canvass would seem to compel us to make our missionary offering as large as our current expense offering. The slogan, "As much for others as for ourselves," as adopted by many churches, is simply a Golden Rule standard. No church has done its full duty until it has given as much for missions as it has for current expenses.

Some of our people have made the excuse for refusing to give to Foreign Missions that it takes too much money to get a dollar to the field. Some say that it takes eighty cents out of every dollar to get twenty cents to the field. Let us see how this applies to the local church. Alexander Campbell said that a church is primarily a missionary society, its chief business being to extend the gospel of Christ to the ends of the earth. Some missionary societies (churches) spend eighty per cent of all the money they raise on themselves and only give twenty per cent to the regions beyond. What would you think of a

missionary society that would do a thing of this kind?

The time has come upon us in this day of tremendous opportunity for every church to observe the Golden Rule in its giving, not simply to have the slogan "As much for others as for ourselves," but to actually follow that in their giving. Many of the churches in other communions have already reached this high ideal, but few churches among us have done so. There ought to be a large number enrolled this year who are giving as much for missions as they are for current expenses.

In a meeting recently held on the Every-Member-Canvass those individuals who were giving as much for missions as for current expenses were asked to stand; about thirty out of a membership of eight hundred stood. This is not as it should be. Every individual in every church ought to come to the place where his vision was large enough to compel him to give as much for missions as for current expenses.

Kansas City, Missouri.

Native Leaders in Our Mission Fields.

A STRONG FILIPINO PREACHER.



Emiliano Quigano and family, Manila, P. I. This brother is one of the strongest preachers in the Philippine Islands and is pastor of one of our best congregations in the city of Manila. He has a responsible position with the government, and gives his services without charge to the work. Mme. Quigano is a graduate of one of the Christian mission schools and a leader among the Filipino women. These fine people are some of the fruits of our mission work in the Islands.

Biographical Sketches of Our Missionaries.

MISS MARY M. RIOCH.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

During a period of twenty-two years Miss Rioch has stood faithfully at her post of duty as a missionary of the Foreign Society

in Tokyo, Japan. She reached that field in November, 1892. Hamilton, Ontario, is the place of her birth and early childhood. Ontario is a most beautiful country, and she delights to think of it. She is a loyal subject of His Majesty's kingdom. Even more im-

portant is the fact that Miss Rioch has been a loyal subject of the Prince of Peace for more than a quarter of a century. The Rioch family is Scotch. This fact indicates strong and intelligent faith, a vigorous Protestantism, broad and accurate learning, Christian culture, and a tenacious purpose. The blood of the heroes of our common faith courses in her veins.

Miss Rioch attended the Hamilton Collegiate Institute, and what is known as the Hamilton Model School, and also the Toronto Normal College. The latter is a famed institution. Her record for industry and scholarship was exceptionally good. All three of the above-named institutions graduated her, and besides she holds a Life Certificate for teachers in the Dominion of Canada. This is a credential of honor in that land of high educational standards. This careful and extensive training was a most fitting preparation for the exceedingly important school work Miss Rioch has been able to do in the Mikado's kingdom, and that in the very capital.

The following resolution was adopted by the Executive Committee of the Foreign Society, June 17, 1892:

"On motion, the proposal of the Christian Women's Board of Missions of Canada to send Miss Mary M. Rioch, of Hamilton, Ontario, to Japan at their expense and under



the direction of this Executive Committee, was accepted."

This may seem to be a resolution of comparatively small importance. Not so. It has been proven that it is one of very great significance and has been far-reaching in good results. It now stands for a long and useful and most delightful fellowship in Christian service. The Christian women of Ontario and the Maritime Provinces have supported Miss Rioch through the Foreign Society with open hands and loyal hearts. Their promptness and faithfulness have been worthy of the highest commendation. Not only have these splendid women provided the salary and incidental expenses without a shadow of wavering, but have also put several thousands of dollars into buildings and necessary equipment. The interest and faithfulness of the Canadian women have been a constant inspiration and encouragement to their Living-link representative, and their cooperation has also been a benediction to the Foreign Society. These Christian women have set a worthy example to the whole sisterhood of their great country and have given the churches new standards and larger ideals in missionary devotion.

Primary and kindergarten schools have been the speciality of Miss Rioch. This is a tremendously important agency of opening the hearts of the people and in swinging open the doors of whole communities. And it must not be forgotten that she has also done other valuable work. A delightful characteristic of Miss Rioch is the fact that to whatever task she is assigned she goes to her duties with gladness and cheerfulness. All her duties have been performed in good spirit and with an efficiency that has blessed her own life and encouraged and strengthened her associates. The twenty-two years spent in the Sunrise Kingdom have been full of real constructive service. She is a favorite with her missionary associates as well as a leader among her Japanese sisters. All classes respect and honor and even love her. She enters sympathetically into all the problems that confront every tired and worn toiler, whether American or Japanese.

The home life of Miss Rioch is one of the most beautiful features of her long missionary career. She and Miss Lavenia Oldham,

who went out from Mount Sterling, Kentucky, were appointd at the same meeting of the Executive Committee, June 17, 1892. The one was from the cold region of Ontario, the other from the warm and bright fields of the Blue Grass region. They became devotedly attached to each other from the very first. The call from Japan that touched the bright young woman of the North also reached the heart of the level-headed, consecrated daughter of Kentucky. They traveled out to Japan together. And all these years they have lived together like fond sisters. They have made one of the most beautiful and useful homes in all Japan.

Many a tired soldier of the cross has been welcomed and found rest and quietness in this well-known missionary abode. The home is lighted up by cheerfulness and warmed by a generous hospitality. A visit to this retreat is one of the rare experiences of a trip to Japan.

When the missionary annals of Japan have been written, the name of Miss Mary M. Rioch will not be overlooked. She will be honorably mentioned and her work will glorify her years of toil.

It may also be said that she is a sister of David Rioch, missionary of the Foreign Society at Damoh, India.

Missionary Mile Posts for the Year 1914.*

Confucianism was not established as a state religion in China.

The outlook for Missions was never brighter than at the present time.

The Chinese Postoffice handled 150,000,000 more articles in 1914 than in 1912.

Fourteen out of the twenty-two provinces of China are now free from opium.

In China complete religious freedom was proclaimed by President Yuan Shi Kai.

In the Yoruba Church Missionary Society there were over 2,500 adult baptisms last year.

The Emperor of Japan has given \$50,000 to St. Luke's International Hospital in Tokyo, Japan.

President Yuan Shi Kai has recently devoted \$12,000,000 in helping students to go abroad for education.

The churches in the South Seas are approaching self-support, self-propagation and self-dependence.

The Rockefeller Foundation has already offered scholarships in medicine in the United States to Chinese graduates.

In the year over a million Scriptures were sold in Korea. Eighteen hundred Bible classes were carried on regularly.

In Great Britain some societies report a goodly increase in income in August and September as compared with other years.

Christianity has certainly made an amazing advance in India in late years, and progress seems likely to be uninterrupted.

For the first time the Chinese government has sent ten women students, all of them Christians, to America, under the Indemnity Fund.

Most of the missions in India are struggling with the difficulty of finding and training workers to instruct the masses gathered into the churches.

A Hall of Evangelization and Orthodoxy was lately opened in Cairo, Egypt, to train Moslem missionaries for work in Japan, South Africa, and Europe.

The Presbyterian Board of Foreign Missions of the United States of America is asking for an increase of sixty per cent in the offerings from the churches.

The remarkable demand for woman's education is making itself felt not only among Hindus and Christians, but also among Moslems, whose girls now go readily to school.

The Student Volunteer Missionary Union of England has registered fifty per cent more volunteers since the war began than during the corresponding period in the year previous.

As a result of the European war, some Missions have been compelled to reduce the salaries of both missionaries and Chinese, and fear they may be compelled to close their schools and hospitals.

The total increase of pupils of all kinds of schools in British India in the years 1912-1913 was nearly 400,000. Only twenty-nine per cent of boys and only five per cent of girls of school age are in school in India.

In spite of the heavy burden that Holland is bearing in the support of Belgian refugees, the leading Missionary Societies report that financial anxiety so far as the present year is concerned has been entirely removed.

The Shansi education officials offered the entire charge of the public school system in eight counties, with a population of four millions, to the missionaries of the American Board, full liberty being granted to teach Christianity.

The missionaries in China have been almost overwhelmed with opportunities for carrying out the recommendations of the National Missionary Conference in 1913 in favor of cooperation of missionary institutions with the government.

Out of thirteen Missionary Societies in Germany five show, since the war has begun, a considerable increase over the same period of the year before; five a slight increase, and only three a serious falling off in income.

*Taken from "The International Missionary Review."

Encouraging March Offering Returns.

(The Intelligencer went to press too early for many returns.)

The Queen Anne Church, Seattle, Washington, sends an offering of \$25.

The church at Guide Rock, Nebraska, sends \$10, doubling their apportionment.

An offering of \$100 from the Central Christian Church of Toledo has been received.

"We will make the Living-link column this year."—E. B. Barnes, Richmond, Kentucky.

The little church at Mortons Gap, Kentucky, makes their first contribution to Foreign Missions of \$10.

The church at Center Point, Texas, sends an offering of \$19.40, almost doubling their apportionment.

H. N. McKee, pastor of the church at Eureka, California, sends an offering of \$50 for Foreign Missions.

George Barngrover, treasurer of the Lyons (Kansas) church, sends an offering of \$75 for Foreign Missions.

The Palacios, Texas, church sends \$33.70 for their foreign missionary offering. Edward Owens is the pastor.

The church and Sunday-school at Villa Heights, Joplin, Missouri, sends an offering of \$31 for Foreign Missions.

J. R. Stoker, treasurer of the Pomona, California, church has sent an offering of \$300 to apply on their Living-link.

The church at Galveston, Texas, has sent an offering of \$25, more than twice their apportionment. J. B. Holmes is the pastor.

The Saint James Street Church, Roxbury, Massachusetts, sent an offering of \$46.28, almost three times the amount of the offering last year.

The March Offering from the Deep River (Hobart), Indiana, church was \$7. This is the first offering the church has ever made for Foreign Missions.

"Our offering exceeds that of last year. Will make it \$1,100 or more. No backward step for this church."—James N. Crutcher, pastor, Long Beach, California.

The church at Henderson, Kentucky, Kyle Brooks, pastor, sent an offering of \$43. This is splendid as the church has never contributed to Foreign Missions before.

"I hand you herewith check for \$200, the apportionment of our church for Foreign Missions. We have been quite successful with the Every-Member Canvass, and hope it may mean much for our missionary future."

The Owensboro, Kentucky, church sends a draft for \$500, and states that the Sunday-school will take its offering later. The church will continue its Living-link or more this year.

The treasurer of the Cecil Street Church, Toronto, sends \$460 and states that enough more will be sent later to bring the offering to the Living-link standard of \$600 or over. The Sunday-school of this church supports three native evangelists besides.

The First Church, Syracuse, New York, has become a Living-link. This is one of our oldest New York churches. Although not large in membership, the missionary interest is deep and abiding. The pastor is A. F. Sanderson. This is a fine victory for the Syracuse church.

"Our pledges for the support of Mrs. Hensey, of Africa, last Sunday amounted to \$585, so I think you can count on about \$700 from the church and Sunday-school this year. This is for Central alone, and I think the other churches will do as well."—W. B. Hendershot, Huntington, West Virginia.

"I visited the Antioch church, five miles east of here, to-day and preached for them, and in a five-minute appeal at the close of the sermon asked them for an offering for Foreign Missions, and they took \$17.55, the largest in the history of the congregation."—J. W. Darby, Washington, Indiana.

"We took the Every-Member Canvass and our missionary offerings are running much larger this year than they did last. We will do all we can to help reach the standard for this year. Our churches are growing, but we are just playing missions yet."—G. L. Peters, Omaha, Nebraska. (Northside Church.)

"Tempe took offering yesterday despite the fact that our congregation is suffering from an epidemic of measles. We raised \$21, the first offering to the Foreign Society in three years. Considering our present financial condition, we did remarkably well, for some thought our apportionment too high."—J. R. Rountree, Tempe, Arizona.

The Riverside Church, California, has entered the Living-link rank. F. W. O'Malley is pastor. He is a strong missionary leader and has been working carefully and systematically until the church comes up to this ideal naturally and enthusiastically. No pledge was over \$25, and the giving was spread over a large part of the membership.

"You will be glad to know that Mayfield will continue the support of H. C. Hobgood, our Living-link in Africa. In spite of a snowy, ugly Sunday and unusual financial depression, we had a fine audience and the people gave heroically and that without any 'corkscrew' methods. Our treasurer will send you the \$600 in a few days, as it was practically all spot cash."—J. J. Castleberry, Mayfield, Kentucky.

Missionary Interest in the Sunday-Schools.

"We will do better this year."—J. C. Knupp, La Habra, California.

"We are going to try to double our last year's offering."—W. S. Fisher, Pueblo, Colorado.

"Can we not do more in the coming year than in the past?"—G. W. Hamilton, Wister, Oklahoma.

"Will do greater things for world-wide missions in 1915."—R. F. Strickler, Columbus, Ohio.

"Johnstown (First) will exceed all former missionary records in 1915."—J. N. Scholes, Johnstown, Pennsylvania.

"I shall try to increase offering for Foreign Missions this year twenty per cent."—C. A. Freer, East Liberty, Ohio.

"Our prayer is that the gospel may win greater victories at home and abroad during the coming year than at any time in the past."—W. W. Winbigler, Sharon, Pennsylvania.

"We hope to make a greater showing for 1915. Will let you hear from us again in June."—A. Gustafsson, Sac City, Iowa.

"Our aim for missions from the Sunday-school is \$75 for the year, and we expect to give the Foreign Society \$50."—Paul C. Morgan, Shreve, Ohio.

"I want to do my part in making this the best year ever in the history of the Foreign Christian Missionary Society."—R. H. Polly, Fairfield, Iowa.

"Our Bible-school is growing in the missionary spirit, and I am looking forward for better work and larger offerings this year."—Mrs. N. C. Mynes, Lyons, Indiana.

"We intend to do all we can for the cause of Foreign Missions this year. May God prosper the Society in its splendid work!"—Fred Jacobs, Zionsville, Indiana.

"One of the most encouraging signs in our Sunday-school is the joy with which the teachers and pupils put their birthday money into the missionary box."—Marion F. Clark, Syracuse, New York.



Our school of forty boys at Luchowfu, China. The school is smaller this year than usual on account of the failure of crops and the poverty of the people in that section.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Edith Parker, of Tokyo, Japan, will leave on furlough about the middle of May.

Miss Minnie Vautrin reports that at the women's meeting on Christmas day over eight hundred women and children were present.

Miss Mary Rioch writes that things are going on as usual. There was one baptism on the Sunday before she wrote—the mother of one of the school children.

On the thirtieth of January, C. H. Plopper, of Nantungchow, China, and Miss Alma Favors, of Luchowfu, China, were married. They are now settled in their own home in Nantungchow.

Dr. Mary T. McGavran writes that the missionaries are trying in every way to make every cent tell. She says: "Almost every day we think of some little thing whereby we can reduce expenses."

Dr. C. C. Drummond, who is at home on furlough, will spend April, May, and June as an interne in one of the hospitals in Lincoln, Nebraska. He will have access to other hospitals as well.

Thomas A. Young, of Fukushima, Japan, reports that all departments of the work are flourishing. He has been asked to teach in the Middle School for Boys. He reports two baptisms at Yonezawa.

W. H. Hanna, of Vigan, Philippine Islands, writes that Dr. Kline and one of the evangelists had just returned from a trip among the pagan tribes. On this trip they baptized thirty people. The way is now open for medical work among these people.

D. O. Cunningham, of Bilaspur, India, reports two reclaimed, fourteen baptized, and eight accepted by letter and statement. The people around Bilaspur are ignorant and simple, but possess qualities indicating great possibilities. The evangelists are full of hope.

Dr. and Mrs. G. L. Hagman are in the Language School in Nankin. Before going to Nankin they visited Nantungchow, which is to be their field after they get a working knowledge of the language. They were tremendously impressed with that wonderful field and are delighted that they shall have an opportunity to work for the Master there.

Leslie Wolfe, of Manila, Philippine Islands, is out among the churches showing pictures of the work and describing it. He has recently been at Marshall, Missouri. Harvey Baker Smith, the pastor, writes that he left a good taste in the mouth. He has given the church a forward push in its missionary outlook and interest.

Dr. Shelton, of Batang, West China, reports that things are quiet at the station, but all around are robberies, fightings, and mutinies in the Chinese army. There will be much unrest and suffering this year on account of the frost killing half the crop. The work goes on well. Dr. Shelton expects to be gone all of January on an itinerating trip two hundred miles to the south.

I feel that experience justifies me in saying that we are now working on lines of highest effectiveness. We are reaching about fifty thousand people a month by our Tagalog paper alone, and our Bible colleges are getting men ready to do work which formerly had to be done by Americans. We are yet far from solving our problems, but we are doing far better than we had ever done.—Bruce L. Kershner, Manila, P. I.

Miss Winifred Brown, of Tokyo, Japan, writes: "Of course the language study is my immediate consideration. I am working toward my graduation from a two years' course this coming June. I feel my limitations more than ever before. However, I enjoy every minute of my study and wish for more hours in the day. I am sure this work holds great opportunities for the missionary, and I am glad that I am the missionary and I am so anxious to try my wings.

We are all feeling so refreshed and cheered since the visit of the Commission."

Miss Bertha Clawson, of Takinogawa, Tokyo, Japan, writes: "We expect Mr. and Mrs. Doan back in Japan in time for the Girls' School Commencement, March 31. Mr. Doan will make the address. They are great people and I do not see how we can let them go home. We wish we could keep them here. Japan needs just such folks as they are." Miss Clawson adds: "We have had the pleasure of hearing Dr. Shailer Mathews several times during his hurried

and busy trip to Japan. He and Dr. Sidney L. Gulick are doing a great work here and they are being so cordially welcomed everywhere. Dr. Mathews spoke to a union meeting of our two schools in the new chapel of Drake Bible College. His address was fine. He said he knew these schools better than any schools in Japan because of his intimate friendship with three men—H. H. Guy, R. D. McCoy, and A. W. Place. Because of his love for these men he felt a peculiar interest in the work. His address was on lives of young men in the Bible. He did us good."

Letters from the Field.

INDIA.

CHRISTMAS AT JUBBULPORE.

MRS. VIRGINIA BROWN.

Our compound is like a small village. The students, evangelists, and children are all sitting or playing on the vacant place between our bungalow and the dormitories. The old press occupied almost the center of our piece of land. The new Press occupies the southwest corner, leaving a large part of the middle of the compound unoccupied. The Barelva evangelists are in for the holidays. We have a beautiful garden and an abundance of roses. We sent out to our less fortunate neighbors dozens and dozens and dozens of lovely roses and chrysanthemums. There is living very near to us a young English woman married to a Mohammedan. He went to England for a law course, married his landlady's daughter, brought her out here about nine months ago, and keeps her almost strictly secluded. Several ladies have called, but the husband guards her closely. I picked out the loveliest roses and sent them to her with a kindly greeting on Christmas morning. She answered quite pathetically. At nine o'clock we had church service. The Christian children who live on the compound had prepared a program, and we were greatly pleased with the little songs they gave us in our church service on Christmas day. Besides the sermon and songs, one of the students gave a very simple talk about how people had lost sight of what Christmas day really was. We had two baptisms about two o'clock. Six months ago an old Christian couple came here asking

for a house to live in while thy hunted work. There had been a Christian community in a village near Sohaghur. The whole weaver caste had become Christians. The missionary was taken away; there was no one to replace the one taken, and gradually they all slipped back into caste. This old couple felt they could not give up Christ, and they came to Jubbulpore. We gave them a house to live in. We found work for the husband and wife. About three months ago I noticed the wife was growing blind. I took her to our civil surgeon, who is a mighty fine Christian gentleman. One eye was gone, the other going. The civil surgeon operated on her for cataract in one eye; the other eye was not ready. The operation proved successful and now she sees. They have been so grateful for our care of them that they came asking for baptism and to be taken in as members. They had never been baptized, as they had belonged to the Friends. These were the Christmas day baptisms. At three o'clock we gave a treat to all our Christian women and children. We have a lovely bit of lawn. Here in the sun between forty-five and fifty sat down. Husband and I waited on them. First came presents for each child. The boys received a soft ball each; the older girls, books; smaller girls, dollies, and the tiny babies, rattles. Thirty children were counted. Next a cup of tea was placed for each grown-up and each child. Homemade cake was served. One woman remarked the plum-cake slices were small. The children poured the tea in the saucer and had the jolliest and sloppiest time possible. There

wasn't a dry spot from chin to bottom of frock. At five o'clock the Christian men had prepared and invited us to a dinner. Wasn't it fine in the men to let the wives and children go out to tea while they stayed at home and cooked the dinner for invited guests? It was the hottest concoction I ever put in my mouth and I didn't put in the second mouthful. The night found us a bit tired, but happy in our day's work and thankful for our comfy home and fireside, for we really had a fire in the grate.

SAILING TOWARD NEW FIELDS.

MR. AND MRS. RAY E. RICE.

We are sailing down the Red Sea on our way to Aden. This is our last call and then we go directly to Bombay. It does not seem possible that we will be there this week, but it is true. Our party is well and all are happy. Miss Burgess remarked that "It was good to note the enthusiasm of new missionaries." We think that it is very wonderful to see the enthusiasm of the old missionaries as they return to the field.

As we see the Orient, we are impressed by the largeness of the world-task. Surely it is only by faith and persistent optimism that the soldiers of the cross will be able to carry the news to these folks out here. But those who are in the thick of the heathenism say that "God is in his heaven and that the cause will win." We are happy that we can have a little part in the whole task.

We saw the first of the Orient at Malta. The record of Paul's coming to Malta seemed very real. The people were good to him. He healed many. He told them the story. But the chain was broken some place. There were not enough to keep up the work of just telling the story. We visited the church of the "Knights of Saint John." It was a wonderful place. We saw some folks at worship. They were praying and counting beads. It seemed to us that they were praying "to an unknown god."

As we were leaving Malta we saw a sign over a door; it read, "Baden Powell's Boy Scouts." There were hundreds of boys there in Malta. It was Sunday. One older boy was drilling some younger ones. Several groups were playing football. I wished that we had some work there. I should have liked to have been left there to work among

those boys. But there are boys in every clime. I wish I could multiply myself many times. Then I could work wherever the need was greatest and in many places.

We visited Port Said and saw more of the Orientals. We are more convinced than ever that we are needed out here. We have written to our Living-link churches, Lincoln and Omaha. I have written to my supporter, Mr. Edwin Jeary, also. We will look forward to his visit to us in India.

We remember all at home, and we know that many are praying for us. We know that God has cared for us on our voyage.

HARDA HAPPENINGS.

H. A. EICHER.

At the close of the last educational year the Government asked for special reports from all aided schools, for the purpose of reassessment of the grant-in-aid. When I sent in the reports of the Harda schools, I did so with the hope that in the reassessment we would receive some substantial increase in grant for the coming year, as I have mentioned in a previous report. The official reports have come in for the boys' schools, and all three of our aided boys' schools have received increased grants, which was more than I had expected. The grant of one was doubled and that of another was increased by two thirds of its former grant. The third received but a nominal increase. The total increase for the three schools amounts to a little more than one hundred dollars for the year. I have just received the amount for the first quarter. As yet, I have not heard from the Government concerning the girls' school, but I had hoped that it would be at least doubled. It should be, according to what the others are receiving and the size of the school.

The high school can receive no increase in grant since it is so nearly self-supporting. During the last quarter, July to September, the whole running expenses of the high school cost the mission only sixteen dollars, aside from my salary. That is the nearest self-support I have known it in any quarter. A full year like that would mean a decrease in grant by the Government, as they will not pay more than the amount put in by the mission, counting \$500 for my salary for a full year. I have added a higher qualified teacher to the staff this quarter—a Christian,

too—so the expenses will run higher this quarter.

If any one thinks there are no problems and difficulties in school work in India, let that person ask Dr. Fleming about it. Since July she has had much trouble regarding teachers in the girls' school. The head mistress has been very ill and unable to teach for several months; one teacher went with her husband to normal school; one was sick and resigned; most of the others have been sick at times, and sometimes nearly all off at the same time, so that for some time the only teachers she had in the Hindi department were two substitutes she found who were willing to teach, but who themselves had not completed their primary education. We have since had two weddings of our young men teachers, and now their wives are teaching, but still we need about two more teachers in the girls' school to complete the staff. Dr. Fleming has herself been spending much of her time in the school teaching.

The Chief Commissioner of the Central Province has lately visited Harda with his touring party. He paid a visit to our high school, and being favorably impressed with our need of accommodations and the difficulty of getting land here, has given his consent to the Government's obtaining the land for us by the Land Acquisition Act, thus hastening the work and removing all unsafe complications in the purchase of the land.

STRANGE THINGS IN INDIA.

G. W. BROWN.

There is no end to the things which an Indian worships or fears. A short time ago we were doing some building, and grading some ground. On this place where we were grading there had been a line of old buildings—small houses, about eight or ten feet square; they had been built of mud, and had been allowed to settle down so that the only trace of the houses were some ridges of mud where the old walls had stood. I called some coolies to level off this place, but they refused to do so; although the spot indicated was about twelve or thirteen feet long, they feared that it might be the grave of some man and that, should they disturb the soil over his head, his spirit might come and haunt them. I had to hunt a long time before I found a man with courage enough to attack the job and at the same time com-

mon sense enough to see that this was simply the ruins of an old out-house.

At the same time it became necessary to cut the limb off a large tree. This limb was overhanging a small house on the compound, and was injuring the roof. I called a man to cut it. After talking a while, he said he would, but when I went back to look at the place, the tree had not been touched. Again I gave orders to cut it, and this went on for several days, but the thing was not touched. Why? Because the tree was a pipul tree, which is worshiped by the Indian. There are spirits living in the tree, and should they do any damage to the tree, some of those numerous spirits might come and haunt them. So they refused to do anything.

Some years ago I had a similar experience with the same kind of a tree. This time it was a very small one, and had been set in the ground but a few months before. It was in a place where I did not want it, and I called upon a coolie who was working at the place to go and dig it up. He said, "Yes, Sahib." I went to my work, and came back at night and found the tree still there. The next morning I called another man and told him to dig it up. "Yes, sahib," he said, but at night I found the tree still there. It was a tree that had been set out without my knowledge by the gardener, in order that he might worship it. Then I called a Mohammedan, who is not afraid of Hindu trees, spirits, and gods, and he went out and dug the tree up.

These things are happening all over India day after day. How can we expect people to concentrate their attention on the ideas of sin and salvation, of a loving God and a suffering Savior, when all their time and attention is taken up by trees and stones?

Jubbulpore, India.

PHILIPPINE ISLANDS.

LETTER FROM THE PHILIPPINES.

A. G. SAUNDERS.

During November I made two long trips, besides others visits for a day and a half to near by places. On one trip we had four baptisms. They were in a good village called Cabulalaan. We have good prospects of building up a strong church there. Most of one week I spent up the Vintar River. We had to go through it many times. I was on my pony. I left a young man

named Catalino Domingo in a large village called "TAMDAGAN," there to begin his life-work as our evangelist. He is a splendid lad. We are hoping to see him do a fine work. We once had a goodly number of members there, but some have died and others have gone elsewhere, and only a few remain.

There is an Independent Romanist priest in the district. On these trips I am taking my picture machine. It is not much of an affair, but it certainly attracts the people. We get to preach to scores, and once in a while hundreds, because of the pictures. Without them we would often be unable to get an audience.

To-day we had our monthly conference of evangelists and workers. Nine baptisms during the month were reported.

The Bible schools reported an average attendance of 1,933 for the month. I am sure that this would be nearly 2,100 if all the reports had reached us. The Laoag Bible school average was 842. You see our average is going up steadily. Last Lord's day we broke all records in Laoag with a total attendance of 1,140, perhaps a few more. We could make this many, many more if we but had more teachers.

We had a great day on Thanksgiving. In the morning the chapel was full with an audience which included nearly every American in the city, the governor and the treasurer of the province, the mayor of Laoag, and all classes besides. The young people sang well. The house was beautifully decorated by Filipino fingers skilled in the business. There were three addresses, including a sermon by W. H. Hanna, of Vigan. At night we were packed. The Christian Endeavor Society gave a fine program. We are proud of our Endeavorers. There are more than thirty members. They conduct most of their programs in English.

Since then W. H. Hanna has preached each night. He also addressed the Sunday morning service, taught the young ladies' class, and preached to the Americans in the afternoon. It seems impossible to make him tired. The attendance has been better than we expected. To-night three fine young women made the good confession. This means more here than it does in America. They were baptized in the presence of a large crowd the same hour, out in the quiet, moon-silvered waters of the river. A young

man promised me he would also obey the gospel to-morrow night. It is a great thing for us to have Mr. Hanna here.

Next week I expect to go north preaching and visiting the brethren. The need is unspeakably great, and I can scarcely keep from crying out at times to think I must go away. It is terribly hard. The need, and the results, and the promises of greater results, combine to spur a man on in this field.

Philippine Islands.

CHINA.

CHUCHOW, CHINA, NOTES.

ELLIOTT I. OSGOOD, M.D.

Shen Si-gu, chief assistant in the Tisdale Hospital, died January 15, of tubercular fever. Early last fall he had slight hemorrhages of the lungs, and was put on the rest cure. After a couple of months of resting, he felt himself sufficiently recovered to try a little work. The first of December he suddenly had another severe hemorrhage, from which fever set up. Everything was done for him that we could do. Mr. Shen was connected with the hospital for seven years. He not only was faithful in his work there, but was an active worker in the church, doing much voluntary evangelistic work in the hospital and at the street chapels, teaching in the Bible school, and always acting on church committees. He was one of the kind of whom it can be said truly, "Good and faithful servant."

Recently eight school boys, one school teacher, and the wife of another of our school teachers were baptized. Ninety-seven boys are in our Chuchow day school, twenty of whom are from the country out-stations. The girls' school has forty pupils. Besides these, the church is carrying on two schools independently with thirty-five more pupils. We have not only maintained a high educational standard in the schools, but as the above results show, Christian standards are maintained.

In December a few days of special meetings were held in the Chuchow church, and a number of special Bible-study classes organized as a result. A class of boy scouts from the school, another of young educated men on the street, one of city teachers, and a number of mixed classes have been carried on. Meantime, regular Christian teach-

ing has been carried on at the two prisons each Sunday afternoon. Now R. A. Doan, of the Commission from America, is giving a series of Bible lessons here with the view of introducing the adult Bible class methods, which have proven so successful in America. In spite of all the evangelistic work done in this region for more than twenty-five years, we have but just entered into a period when we can thus lead the people to be willing to give the Scriptures a careful and honest investigation.

Two schools for illiterate people, one for men and one for women, are being carried on in the church building by the best teachers of the city, both Christian and non-Christian. The movement was started by one of the non-Christian teachers (but who will probably be baptized in the near future), and he influenced the others to take turns in teaching such classes. They definitely asked for the use of the church for the classes, for the cooperation of the missionaries and Christian workers in carrying forward the classes, and for the students to openly study Christianity that they might worship the one true God. One hundred men and sixty women and girls attend the classes six days in the week.

Hard times have come to this district as they have not come before since mission work was begun here. Two years of failure with the rice crop, with like failure of all the intervening wheat, millet, corn, and bean crops, has compelled the local government to for the first time in many years import rice from other districts. It is being sold at the lowest possible price to the people. Other districts are much worse off. Were not the starving people in Europe furnishing a louder call, doubtless America would be taking active steps to again relieve suffering in China.

With \$120 gold which has been put in the hands of our hospital in Chuchow, we are carrying thirty refugees through the winter. Half of these are able to work and are doing good service in mending streets and leveling the park grounds. A number of these refugees are members of the church. One is a blind old man. A number are suffering with chronic leg ulcers. As many as could are attending the night school for men at the church.

Since its inception less than two years ago, the Chuchow Reform Society has expended several thousands of dollars in lift-

ing up the city. This money has come from municipal grants and local subscriptions. The cleaning of the main streets has been maintained, four public lavatories have been built, the street to the railroad station has been macadamized, park grounds have been opened, a library and reading room building has been erected, playgrounds opened, schools for illiterate opened, opening of public land to poor people fostered, a great stone bridge crossing the river to the park is being built, and a higher standard of morals infused into the city life. The leading offices of this society are held by Christian men elected by ballot by leading men of the city. Such is the influence that Christianity is gaining here.

EXPERIENCES OF A NEW MISSIONARY IN CHINA.

MINA VAN CLEAVE BUCK.

Such interesting times as I am having getting acquainted with this peculiar people and their odd customs. I had such an unique experience the other day that I thought may be you would be interested in hearing about it. About nine o'clock one morning my cook came to me and said he had a little business down on the street, and he would be gone about an hour. I saw that his irons were hot, and as fuel is very scarce here I told him I thought he had better iron for an hour or so, and then he could go and get back in time to prepare tiffin. I saw that he looked bothered and went out to confer with the Amah (the woman servant). In a few moments she came to me and in the most pleading voice you ever heard said, "Mrs., please let the cook go *now*; he is looking for a wife." By that time several Chinese had gathered in the kitchen, and amid cheers from all sides I told him to drop everything and go as quickly as he could.

Just then my teacher arrived on the scene and explained the custom to me. If a boy's parents die before he is engaged (most are engaged before they are ten years of age, and many at birth), he has to hunt his own wife, which in China is no small job, for girls are not to be seen as they are in America. Through a middleman he finds an unengaged girl, then she is sent to a certain store at a certain time to buy a certain thing. The suitor stands back and views

her, whom he has never seen before. She does not know which of the motley crowd that always throngs the streets and stores—especially if a woman is around—is the one viewing her; may be she does not know anything of the sort is going on. If he decides her looks are all right (you see "looks" count for something in China too), the middleman goes to work and the engagement is completed.

Well, it was this proceeding that I foiled. When my cook arrived on the scene of action the girl had made her purchase and gone, so it had to be repeated the next day. He decided though that she would not "do," so he is still on the look for a wife. I shall be more considerate next time.

CHINA NOTES.

Our five new missionaries are all in Nankin attending the language school in connection with the University of Nankin. They are all much pleased with the splendid opportunity the school offers for a thorough, scientific, and efficient introduction to the Chines language. And we are all pleased with them—immensely so. If you could only send us five such every year, how it would hearten us to go on and try to enter some of the open doors! Dr. and Mrs. Hagman will go to Nantungchow next year to re-open the medical work there; Miss Darst is yet to be placed by the China Convention, but will in all probability be sent to Chu-chow to open women's work, and Mr. Gish is to have evangelistic work in Nankin, while Dr. Hamilton is out for the chair of Philosophy and Psychology in the university.

Mr. Paul and Miss Kate Miller, both of Wuhu, leave for their furloughs this spring. Mr. Paul is only taking a short furlough of five months, leaving Mrs. Paul and the children on the field. He feels the urgency of the demands of his work does not permit him to be away longer, though he has been working beyond his strength for a long time now and sadly needs a good rest. His home-going makes it necessary for Mr. Bowman to devote nearly all his time to the school work, leaving the evangelistic work without any regular worker—this at just a time when the Wu Wei Djo field is opening up most promisingly, with a splendid interest on the part of many of the best families in the district.

The China mission is much delighted to have Mr. Doan, of the Commission which recently visited us, return from Japan for several weeks of Bible-study conferences and evangelistic meetings in the different stations. He is now at Nantungchow, and the reports from his efforts there are most encouraging. Fifty men had already signed cards promising to take up the study of the Bible. Mr. Paul, writing of the Nantungchow field, says it is the greatest opportunity he has yet seen on the mission field and adds, "What we need here is men *right now*, not five years from now."

Two more new missionaries, not reported above, have joined our forces in China. Master Arthur Wilfred Brown arrived at the home of Mr. and Mrs. Justin Brown, in Luchowfu, December 8, and Miss Mary Alice joined the delighted Sarvis family on December 20. Both babies were most welcome Christmas gifts, and both are doing splendidly. They have not yet entered the language school, but have already mastered the five "tones" of our Nankinese mandarin already.

Mr. Barcus reports several baptisms at our Yangstepoo chapel, Shanghai, on Christmas day. Also that our Independent Christian church is moving into larger and more adequate-quarters.

Miss Ruth Paxton, national secretary of the Young Women's Christian Association of China, has recently been in Nankin for a series of meetings in the girls' schools. The meeting at our own Girls' Boarding School was most fruitful, both in the number of conversions and the new spirit of service, harmony, and zeal engendered among the girls. Miss Dale, acting principal this year, is happy beyond measure over the results of Miss Paxton's visit.

The plans for Gingling College for Women, to be opened in Nankin this coming fall, move on favorably. A fine property, which will be available for use for some time to come, is about to be leased, and four members of the foreign Faculty are already on the field, studying the language and preparing for their work. These are the president, Mrs. Mathilde Thurston, and representatives of the Northern Presbyterian, Northern Baptist, and Northern Methodist Episcopal Boards. Mrs. Sarvis will act on the Faculty for the Christian Woman's Board

of Missions until their own member arrives on the field. This is only possible because the college will open with only a freshman class, so the number of courses offered will necessarily be few. When the full work is offered it will be impossible for this place to be filled by any one who can not give full time to the work.

Dr. and Mrs. Macklin and children have returned from their stay with and work among the churches of Australia. The rest and change did them all good, but the doctor was unfortunate enough to get a touch of ptomaine poisoning on the boat on the way home, from which we are glad to report him practically recovered now. The Australian churches are enthusiastic over our good doctor and his message, and feel that his stay among them was most fruitful.

A new college in the University of Nankin has been opened this year, the College of Agriculture, under Professor Joseph Bailie, whose work in famine-relief measures, especially the colonization schemes, has attracted so much attention both here and in America. The new department starts off enthusiastically and promises to be one of the most substantial of the university, and one of the best drawing-cards as well. This work, aside from Professor Bailie's salary, is almost entirely supported by the government and private subscriptions from Chinese.

AFRICA.

QUARTERLY REPORT OF LONGA CHURCH.

EDGAR A. JOHNSTON.

Owing to the war, the work has received a decided check in many places, but in no place is the situation hopeless. In some places it is very encouraging. This showing of the work is felt in the local field as well as at the outstations, because we had to discharge many workmen and boys. We tried to keep all inquirers and the younger Christians, but even some of them left when cash payments began to be for market money only. We will try to keep the carpenters busy and the evangelists in the field. We may even begin to add to our force a little again as money gets easier.

There were no baptisms this quarter, but fifteen new inquirers came in with the teachers—seven of them with one evangelist. The church here has grown some by subtraction

during this time and is in better condition than when we came. The Sunday-school has ranged from one hundred to one hundred and forty when the evangelists were gone, and up to two hundred and five when they were in. Our offerings have been greatly reduced by the loss of so many men. The services for women are well attended on Lord's days, as are also the Endeavor meetings on Friday nights. The mid-week services are not doing so well, but the inquirer's class is doing fairly well, there being now thirty-eight enrolled.

One is always touched when the teachers march up the back path singing "Bringing in the Sheaves." If that song is not improved upon, it is at least well preserved both in words and sentiment and singableness in this language. As usual, the evangelists had a variety of experiences to relate. As it was the big fishing season, many towns were practically deserted for the fishing camps. Old Lokoso followed his flock to their work. Bosongo, of Bempuma, did the same, as did several others. A chief for whom Dr. Jaggard had cut out an elephantiasis tumor lent Bosongo a canoe to go in.

There was much sickness and several deaths. At Bukoyo, Bolongo's baby got a cough. The natives said "a devil is in its mouth," and when the mother started for Longa they said it would never reach there, but it still lives, though the mother was sick afterward and has remained behind for rest and treatment. Bola, the teacher in Bolingo, had boils; Bokete, of Nkungo, was too sick to come in the time before this, and Nkanga at Mbeli nearly died, but recovered. One teacher died on the way to his post at Bongye. At Boondi the wife of another teacher passed away, and at Ikenge the wife of Lukola, a Christian. So African Christianity swelled the host asleep in Jesus.

The spirit of persecution is not dead, however, for when the wife of Lukola died, he suffered from his neighbors, and the women of Boondi railed at Ekumba in his bereavement. At Mbeli one half the town refuses to come to services because of the slaves we freed there on our big itineration. At Bongye they refused the teacher food, saying that there was a charm in the salt with which he paid them. The truth of the matter was that he caught some of them smoking hemp and they feared him.

All this does not injure our work so much

as do poor teaching and bad teachers. We grieve that one went astray, and we fear that others do not work as well as we could wish. Even so, the work is not going back, but forward. At Bakoyo the crowds decreased with the teacher's salt—that is, his ability to buy supplies. But there remain always a faithful few. Sometimes the hearers are chiefly children; others get a larger adult hearing. Esokya reported the attendance of many men, and brought seven of them up as inquirers in spite of the war. Others report good attention to their teaching, and one village told the teacher that he was the first Protestant or Catholic to bring them the good news. If the natives refused to hear them, the Mbali teachers rejoiced that the white government officials always came to them for help and respected them.

Such is the report for the quarter. From a numerical standpoint it is not large, but who knows what the seeds of influence sown may grow? The Word will not return unto Him void.

CUBA.

PROGRESS IN CUBA.

W. L. BURNER.

You may be interested to hear a word from Cuba. The last three months have been extremely busy ones with us here, and not without results. A campaign of our work had never been made, and I felt that some special effort was desirable, so planned a week's meeting at each of our places of meeting. We held them at Manguito, Jovel-lanos, Union, and Matanzas. The meetings resulted in nineteen confessions, the majority of whom have been or will be baptized. We have already baptized in this time sixteen, and have candidates in each place preparing. Among other results was a church of sixteen organized at Manguito. They already have about \$150 towards a building. Mr. Menges made them a proposition before leaving that if they would get half he would see that the other half was provided. We think that on six hundred we can built a chapel suitable for the place. They are very anxious for and need the building, as they meet in private homes, and this is highly unsatisfactory.

The primary object of the meetings was a better acquaintance with all and reawaken-

ing to our work along with some primary teaching. We prepared a large chart, four by six feet, on which was placed a plan of the Early Church. This was given as a Bible reading. This was a most helpful feature of the work. We feel that the labor and little extra outlay it has cost has been highly justifiable. The work is in better shape than ever, and all are happy and hopeful. The last meeting was held last week in Union and was in many respects the best of all. We received as candidates some of the very best families of the town. Our hearing was large and sympathetic. We had a Presbyterian, a native, to do the preaching, and he did it well and along constructive lines.

We are also happy to report another Sunday-school in Union. It is in another part of the town and is used as an auxiliary to the main school. It was organized with twenty-seven pupils.

JAPAN.

THE OPENING OF THE KINDER-GARTEN.

GRETCHEN GARST.

Kindergarten opened on Tuesday morning, and there were some thirty children out for the first day. Some of the regular attendants were out of the city, and others did not know that kindergarten opened that day. It always takes a little while to get the news around that vacation is over! Now the attendance ranges close to forty, and everything is going as usual.

THE FIRST MOTHERS' MEETING.

The first mothers' meeting of this year came on October 5. There were fifteen mothers present, most of them for the first time. The teachers in the kindergarten are using a system of marking deportment which is very interesting to the children. Each child who is good throughout the morning, does not forget some of the things he is supposed to bring, etc., is given a red circle to paste on his sheet. If he has forgotten something, he gets a bit of black on his circle. If he has forgotten his handkerchief, or something else, he has a piece cut off his circle. If he is late he has a white square in the middle of his circle, and if absent, has a blank. The head kindergartner, Sado San, brought these papers to the meeting and

showed them to the mothers, explaining their purpose. That kept conversation pretty lively until time for the meeting to open. The one Christian mother who has a child in kindergarten at the present time, led the meeting. She read from Acts, when the people brought offerings and would have worshiped Paul. Then she told of the one true God. I tried to tell of our hopes and plans for the Mothers' Club, and Sado San told of the ways in which the Mothers' Club could help the kindergarten. While the ladies drank tea and ate cakes, we talked of things that are problems for them all—the obedience of the children, and kindred questions. All seemed to enter into the meeting, and we hope that it was truly the beginning of what is to be.

OTHER DEPARTMENTS.

The Sunday-school is going nicely. The children are getting a new kind of card each Sunday. A verse is written on a long, narrow strip. The child takes the strip home, learns the verse, brings it to Sunday-school, and makes it into a link. The children who come every Sunday will have long chains by Christmas time.

Another part of the work is that with the kindergarten graduates. As children grow older they naturally drift away from the kindergarten and all its activities. We need a boys' club and a girls' club, and that is what we are going to work toward. The work has had to go while I have studied, and even now I can do so little direct work that I am little help. We'll keep trying, anyway, won't we?

Akita, Japan.

JAPAN NOTES.

How pitifully weak the efforts of the churches seem to win the world for Christ, when we compare them to the daring, the waste, and sacrifice of the world for war, for gain, for adventure and exploration! God grant that the war may not hinder our work!

This last summer one of our Bible students by the name of Tomono labored during his vacation at a place called Toride. It is a town of about 4,000, which we opened nearly ten years ago. We are short of men now,

so the place is without a regular pastor. We keep up the work, however, by visiting it from Tokyo. Mr. Tomono baptized three men as the result of his summer's work. One of them is the principal of a small school at the town of Kyoroshi, some twelve miles away. Around Toride there are four towns which we visit quite regularly. Thus in this region, which is wholly our own, we are persistently sowing the gospel seed and occasionally gain a few immortal souls unto eternal life.

Since we opened work on the Island of Hachioji last winter we frequently have callers who have come from the island to Tokyo. Two days ago a young teacher called who had a relative there. She brought a letter from one of the Christians. She said since we came the Buddhists have begun to stir themselves and have sent a young Buddhist priest there who is doing his best to prejudice the islanders against the faith. Yesterday a prominent man of the island called at our home with his sister. He is not yet a Christian, but he is a man of some means and formerly was mayor of the chief town. These calls surely show a good interest and indicate that our labor is not in vain.

I am glad to report that last Sunday we had seven baptisms, and there will be four or five more shortly. We have about one hundred inquirers on our list at the Hongo church, and the Sunday-school has doubled in the last three months. This is all mainly due to the energy and faith of our Japanese pastor, H. Teranishi. In this meeting the gospel was spoken to several thousands, who listened quite attentively, notwithstanding the very hot weather. A number of the Sunday-school boys assisted in handing out tracts. About 40,000 were given away to pedestrians who passed, and each one was accosted with an invitation to enter the churchyard and hear the truth. Assisting the pastor was Mr. Ishikawa, one of our young preachers, the new pastor at Fukushima, and also Mr. Imamura and Mr. Suzuki; two Bible students assisted. When you consider that the plan was proposed and carried on by boys from Drake Bible College, you can see that the institution is paying splendid dividends.

Striking Points on Missionary Progress in Japan.

There is a widespread and generally correct estimate of the value and character of Christianity.

It is too little understood by many that no nation in the East is so well prepared for a great religious awakening as Japan.

There is no special prejudice existing against Christianity that cannot be removed with far less difficulty than in any other Eastern land.

The total foreign trade of Japan is now fifty times as much as in 1858; ten times as much as in 1888, and three times as much as 1893.

Probably there has never been a more general conviction on the part of a nation at large as to the inadequacy of moral standards and the need of some improvements.

The material equipment and increase in missionary workers has been accompanied by a deepening of the spiritual life of the missionary body and of the Japanese Church.

In the past year there has been evident in the Japanese Christians an increase of evangelistic zeal, a development of leadership, and a shouldering of responsibility that have been very encouraging.

The present is an unusual opportunity for Christian propagation and progress. Famine and

disaster and social problems are adding their emphasis to the call of the hour for the nation to turn to God.

Reports come from various sources of the public utterances of prominent statesmen and officials in which the value of Christianity to meet the country's need is made with surprising frequency and emphasis.

Experience gleaned in many countries during many years has demonstrated that men value the Book if it costs them something to obtain it. That such a number of copies can be sold indicates that men are desirous of knowing its contents.

The recent humiliation of the nation over the naval scandal and other lapses and weaknesses have served to turn the mind of the nation toward a source of strength which they individually understand far better than is supposed by the people in the West.

At a large medical school a colporteur showed copies of the Bible to the medical students. One man remarked, "I do not want to read an old conception of two thousand years ago." The colporteur answered, "The sun was created not only thousands, but millions of years ago, and its beneficent light still shines upon all things. The highest Light is Christ, more important than sunshine." A listener said, "Yes." Immediately three persons purchased a Testament each.



A FINE MISSIONARY INVESTMENT FOR SOME ONE.

The above is a picture of Miss Lavenia Oldham, of Tokyo, Japan, and the orphan girls in her home. Miss Oldham has taken these girls and will keep them until they are educated and can care for themselves. She must have support for these girls if she keeps them. Fifty dollars a year will provide their support. Here is a good investment for some friends. Miss Oldham has been carrying on this tender ministry with the orphan girls for over twenty years. Miss Oldham writes: "Please send me scholarships for these girls as quick as possible."

YOUNG PEOPLE'S DEPARTMENT.

CONTINUING THE "ENDEAVORER."

Here we are all settled and a part of this big magazine. Everybody seems to like the idea, and there are surely many advantages. Let's itemize them:

First—The Department will be conducted as a help to the Christian Endeavor Societies in planning for their missionary programs for the year. This was the aim of the "Endeavorer."

Second—Besides the good things we will offer each month in a special way



for our young people, the **MISSIONARY INTELLIGENCER** is full from cover to cover of splendid, inspiring articles from our missionary leaders and contains regular reports of the work in all the fields.

Third—To tell the truth, our little "Endeavorer" was rather expensive to publish each month all by itself. We hoped to have enough subscriptions so that it would be self-supporting, but we failed in this. We feel sure the subscribers will all be delighted to have the **INTELLIGENCER** for one year without extra charge.

This society has thirty members, so the picture does not represent the whole body. It is doing great good among the young people of Laoag, Philippine Islands.

SUGGESTIONS FOR THE MISSIONARY COMMITTEE.

DEFINITE AND SPECIAL PREPARATION.

Give every missionary meeting a special force by preparing for it long in advance. Divide the society into bands, one for each missionary meeting of the

year, and let each band try to make its meeting shine. Work all the society into every missionary meeting. Take up some local missionary work, and some definite foreign work as well.

SEND THE GOSPEL.

Christ Church society, Baltimore, Maryland, has the two-cent pledge in operation. The members promise to give this amount each month for missions. The membership is divided into two sides, and two charts have been prepared, one chart for each side.

On the left-hand side of each chart, arranged in a column, are the names of the persons belonging to that side. At the right-hand side of each chart are the words, "Send the Gospel," the thirteen letters one below the other, each letter merely outlined. As the monthly pledges are paid the outlined letters are filled in with colored seals, one seal being used for each pledge paid. The contest is to see which side will first fill in its outlined letters. The plan has proved a great stimulus to the society.

A SERIAL MISSIONARY MEETING.

Feeling a weakness in our Christian Endeavor missionary meetings, I have proposed to the president of our society that we begin a continued story, dealing with the life of some young person, and show the period of preparation for the work; the necessary arrangements with the board; the trip to some foreign land; the people; the language; the work of winning souls, and the necessary sacrifice and joy of service. To-night, at a business meeting, the society agreed to adopt the plan. I do not know whether it is original, or not. We will have a chapter each night, which will take about ten minutes of the regular meeting period. We have no copyright on the idea.

Danville, Illinois.

FOR A SPRING MISSION STUDY CLASS.

EPOCH MAKERS OF MODERN MISSIONS, by A. McLean. This book has

sold for \$1, but this special edition, prepared especially for Mission Study Classes, will sell at the usual price, fifty cents in cloth and thirty-five cents, paper. A list of questions concerning the important happenings in each chapter will be of great assistance to the leader.

REPORT OF THE COMMISSION TO THE FAR EAST.

A forty-page booklet setting forth the work of the Foreign Society in the Philippine Islands, China, and Japan, and giving a description of the remarkable conditions and opportunities in those fields. A course in this book would give the young people of your society a good knowledge of our work.

CHRISTMAS IN THE GIRLS' SCHOOL.

(As told in a letter from Miss Anna Chen to her teacher, Miss Emma Lyon. "Miss Chen," Miss Lyon says, "is one of the best Christian women I have ever known. I believe she had a greater influence over the girls than any other person. She is the girl I paid \$150 to redeem. She has returned all the money to me.")

Nankin, China, December 30, 1914.

MY DEAR TEACHER:

I received your letter a week ago. I am so glad that you are getting stronger than before. I think of you very often. We had a very nice time when Miss Paxson was here. There were thirty-four pupils stood up and wanted to be Christians. I think you know all about it, because Miss Dale wrote to you.

My dear teacher, we had a very happy Christmas. Miss Dale gave a stereopticon at church Wednesday evening for the women and girls. Miss Dale showed the slides and I gave the talk. There over four hundred present. They kept very quiet.

Thursday afternoon, about 2 o'clock, the Junior Christian Endeavers gave a Christmas treat to the poor children. There were one hundred and thirty-eight who came in, but more outside.

The girls raised about thirty dollars and bought cloth and made garments for the poor.

We had a Christmas tree, Santa Claus, and five little fairies in the dining room. Shu Siu Lan was dressed as Santa Claus, with a long, white fur coat and fur cap and a Santa Claus mask. She was splendid and said such funny things she kept the girls shouting with laughter.

In the Thursday evening the university boys had a play at the church; about sixty girls went over, but I did not go.

On Friday morning there was a Christmas service. There were several speakers. The boys sang, and our little girls sang one song and the large girls one. Mr. Meigs was Santa Claus.

In the afternoon there were thirteen girls baptized. Miss Paxson gave a talk. Mr. Meigs baptized them. This was a glorious ending to our Christmas celebrations. Mr. Meigs was so overjoyed when he saw those little girls coming to be baptized he forgot himself and said in English, "Suffer little children to come unto Me." Miss Paxson said, "I have never spent a Christmas like this and I shall never forget it, and surely the girls will never forget the Christmas which celebrates their new life in Christ."

* * * * *

May God bless you and keep you every day.

With much love,

ANNA CHEN.

MISSIONARY DEMONSTRA- TION ENDS.

COURSE IN "AMONG CENTRAL AFRICAN TRIBES."

The Christian Endeavor Society at the Hyde Park Church, Kansas City, has been studying S. J. Corey's little book, "Among Central African Tribes." Last Monday night they gave an "Among Central African Tribes Party." They got all the battle axes, maps, curios, shields, etc., from Africa that they could find and decorated their room like an African jungle. The ladies of the crowd were greatly interested in the African war-paint! Some big chiefs (James Small, the pastor, and Secretary Bert Wilson) told some interesting stories about Africa. An African hunt was organized and they went into the forests

and jungles and captured all kinds of wild animals. These were made of paper and hid in different parts of the room. The couple who found the greatest number were made king and queen of the jungle, the rest of the crowd entirely at their mercy. The refreshments were chocolate and animal crackers. Some of them devoured as many as four elephants and three crocodiles. It is reported that the executioner's knife was not used. The Christian Endeavor Society will send \$10 to the Foreign Society for its work at Damoh.—SOPHIA PUBANZ.

MISSIONARY ENTHUSIASM.

"Christian Endeavor has already counted for much in missions. Before our society came into being young Christians read almost no missionary books, held almost no missionary meetings, gave little to missions, and seldom became missionaries themselves. Now all that is changed. Mission study classes are common, as well as summer schools for the study of missions. The gifts of the young people to missions have become systematic and generous. Every mission field has its numbers of Christian Endeavor missionaries. And all this is increasing every year."

BOOK NOTICES.

CHRIST OR NAPOLEON—WHICH? By Peter Ainslie. (Fleming H. Revell Co., New York; 50 cents, net.)

The author of this work thinks the two greatest influences in the world at this time are those expressed by the principles of Jesus Christ and Napoleon Bonaparte, one representing the power of overcoming evil with good, and the other representing the power of overcoming evil with evil. This book will do good wherever it is read, and it is worthy of a wide reading.

THE PRESENT WORLD SITUATION. By John R. Mott. (The Student Volunteer Movement for Foreign Missions; 60 cents.)

This book contains the wonderful address at the Student Volunteer Convention in Kansas City; five lectures delivered before three theological seminaries, and an article from the International Missionary Review. Like the other books written by the same author, this one is packed with the most inspiring facts and makes the most earnest appeals to the churches to respond to the call of God in this grand and awful time.

THOSE WHO HAVE COME BACK. By Peter Clark Macfarlane. (Little, Brown & Co., Boston; \$1.35 net.)

This book might be regarded as a commentary on the words of our Lord, "Despairing of no man." The conversions reported

are akin to those reported in the New Testament. In this inspiring volume the author has done his best work. He shows that the gospel is still the power of God unto salvation to every one that believes.

TOURIST GUIDE TO MISSION WORK AND ENGLISH SERVICES IN LATIN AMERICA. 64 pp.

This is a small, compact, attractive directory with nearly forty illustrations, which has just been issued by an interdenominational committee representing all of the Foreign Mission Boards of North America. (About a year ago this committee published a similar guide to Asia.) It directs tourists to religious services in English and to the principal missionary operations in the commonly visited cities of the West Indies, Mexico, Central and South America. There are three brief introductory chapters: "Criticizing Missions," "Financing Missions," and "Latin America."

The booklet is for free distribution to travelers in Latin America, where it can be obtained at religious centers in a number of cities. Copies will be placed also in the libraries of steamships. Any one intending to visit Latin America may obtain a copy free from the Anglo-American Communities Committee, Room 809, 156 Fifth Avenue, New York City. Every English-speaking traveler in Latin America would do well to have a copy in his pocket.